AN INTRODUCTION
TO THE STUDY OF
NEW TESTAMENT GREEK
WITH A FIRST READER

BY

JAMES HOPE MOULTON

FIFTH EDITION REVISED BY

HENRY G. MEECHAM

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JAMES HOPE MOULTON

LATE FELLOW OF KING'S COLLEGE, CAMBRIDGE;
HON. D.D. (EDIN., BERLIN, AND GRONINGEN);
HON. D.C.L.(DURHAM); D.LIT. (LOND.);
TUTOR IN NEW TESTAMENT GREEK AND CLASSICS AT DIDSBURY
THEOLOGICAL COLLEGE, MANCHESTER; GREENWOOD PROFESSOR OF
HELLENISTIC GREEK AND INDO-EUROPEAN PHILOLOGY
IN THE UNIVERSITY OF MANCHESTER

FIFTH EDITION REVISED

BY

HENRY G. MEECHAM

M.A., D.D., PH.D.(MANCHESTER);
FORMER PRINCIPAL OF HARTLEY VICTORIA COLLEGE
AND LECTURER IN NEW TESTAMENT IN THE
UNIVERSITY OF MANCHESTER

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IN PIAM MEMORIAM

PATRIS

DOCTISSIMI DILECTISSIMI

HUNC LIBELLUM DEDICO:

"*inque tuis nunc*
ficta pedum pono pressis vestigia signis,
non ita certandi cupidus quam propter amorem
quod te imitari aveo."

PREFACE TO THE THIRD EDITION

An unexpectedly sudden call for a third edition of this little book makes it quite impossible for me to attempt any very drastic revision, even if I felt that in so unambitious a work there was room for extension. That in the thirteen years which have passed since it was first published I have found so little to alter, is explained by the loving care bestowed upon it by my father. It is more than ten years now since I had to find out how to do my work on the Greek Testament without his guidance, but time does not lessen the sense of indebtedness and inspiration.

Since 1903, when the second edition appeared, I have been continuously engaged in teaching from it, an advantage which has borne fruit in a good many alterations of detail throughout. I have not made any changes affecting the plan or even the paging. Only the first chapter has been rewritten since the book first came out. This was necessitated by the flood of new light on the nature of New Testament language which has come from the researches of scholars like my friends Professor Deissmann of Berlin and Professor Thumb of Marburg, working on the material which recent discovery has provided in such abundance. The immense collections of non-literary papyri from Egypt, poured forth with bewildering rapidity by such explorers and editors as our own Drs Grenfell and Hunt, have occupied me constantly since Deissmann's *Bible Studies* appeared (1895). The results of this work are collected in the *Prolegomena* to my forthcoming *Grammar of New Testament Greek*, a work committed to me by my father, whose collaborator I was to have been in thus rewriting as a new book the edition of Winer's famous *Grammar* which he published in 1870. My *Prolegomena* appeared early in 1906, and has just reached a third edition: the next instalment of the larger book is being pushed on as fast as is possible in a busy teaching life, with new material for the work perpetually accumulating as every new volume of papyri or inscriptions comes from the press. Students who wish to pursue the further enquiries for which

this little book is designed to prepare them may be referred to the full account of present-day research I have given there. Perhaps it would not be superfluous to mention a more popular description contained in my lecture, "The Science of Language and the Study of the New Testament" (Manchester University Press, 1906).

Hellenistic Greek has been coming to its own in this country within the last few years, and a wholly independent Hellenistic Grammar is not so bold a venture now as it would have been in 1895. I have not cared to derange the paging by cutting out the small print which suggests an Attic basis for the grammar; but the student may well be reminded that he may learn Hellenistic in this book without the least reference to the more elaborate language of classical times. In days past every one learnt Attic first, and then studied the New Testament forms and syntax as deviations from the correct standard. That is no longer necessary. Indeed I should myself plead for the reverse procedure. In days when the study of Greek—the language through which the foundations of all our sciences were laid for the modern world—is in no small danger of being extruded by clamorous rivals, it may well be found that to begin with the simpler dialect of the Greek Testament not only opens the door first to what is supremely worth reading, but encourages the student to develop his Greek so as to read the masterpieces of the queenliest language ever spoken on earth. I hope that this little book, with the appended *Reader*, in which an order of study is suggested for those who work without a teacher, may enable many an earnest student of Scripture to discover how immense is the gain of reading the New Testament in its original tongue, and how much advantage even a little knowledge of that language will bring. How accessible that knowledge is I learnt with profound satisfaction when I found this book a few years ago in the hands of a poor and almost helpless cripple in a Black Country cottage. He had taught himself Greek enough to work through several chapters of St John, and he used the added knowledge of Holy Writ to instruct and inspire the young men who gathered around him in the little room which proved a very gate of heaven for many. If my book continues to fall into only a few hands like these, I shall feel more than repaid for the considerable labour which even a beginner's manual inevitably involves. J. H. M.

Didsbury College, Manchester, *April*, 1909.

NOTE TO THE FOURTH EDITION

THE fourth edition has to be sent forth, like the third, with only a limited revision. My plans for larger changes mostly involved cutting out some small print which might be spared, and this does not at present seem worth while. I have been using this little book in my classes now for twelve years, during which I have been engaged in continuous research work upon Hellenistic Greek; but I am glad to find that the number of necessary alterations in this beginner's book has been comparatively small. I repeat without change the Preface which speaks of days in which friends and fellow-labourers in Britain and Germany could pursue together their work upon the inexhaustible treasures of the New Testament. Alas! ἔρχεται ὁ τοῦ κόσμου ἄρχων. Yet the Book which these unpretentious pages try to serve tells us that still the God of Peace reigns. May His Kingdom come!

J. H. M.

Didsbury, *October* 11, 1914.

PREFACE TO THE FIFTH EDITION

THE changes made in this revised edition have been largely determined by the desire to maintain the design of the book as originally planned by its author. They consist in the main in occasional verbal modifications, and in many additional footnotes with further references, especially in the *Syntax*.[1] The adjectives in § 43 have been expanded into their full declension and the material in §§ 46, 156, 234 reshaped and partly reworded. It has been thought well to set the "List of Verbs" (§§ 166–200) in the usually accepted order, and this has entailed some rearrangement of the various forms. Some larger *Grammars* have been recommended for consultation. Two new Appendices (IV, V) have been added; these, it is hoped, may prove useful as summaries of usages specified in various parts of the book. In Index I the books of Scripture have been arranged in the more usual order.

A word is necessary concerning the sections printed in small type. After some hesitation it has been decided to retain these references to classical Greek usage, since they are integral to the book in accordance with Dr Moulton's intention. But the beginner is reminded (p. viii) that he may ignore the small print sections. In the interests of simplification and space most references to the Dual Number, which has no place in the Greek of the New Testament, have been excised.

The editor has had the benefit of a few pencilled notes which the late Rev. Dr W. F. Howard made in his copy of the *Introduction*. Friends have lent valuable assistance. The Rev. Kenneth Grayston, M.A., kindly worked through the existing edition, examined the proposed changes, and offered many helpful suggestions. At the editor's request the Rev. Harold K. Moulton, M.A., made a thorough revision and rearrangement of the List of Verbs. The List as it now appears is almost entirely the work of Mr Moulton. Both these friends

[1] All such changes are placed in square brackets and indicated thus: [Ed.].

have joined with the editor in giving to the new edition the benefit of classroom teaching experience. The Rev. Harry Parkin, B.D., a former pupil, sent some welcome suggestions and carefully revised the Indexes and the Vocabulary. The Rev. Owen E. Evans, M.A., B.D., shared the onerous task of correcting the proof-sheets. To these willing helpers, along with the Rev. Frank H. Cumbers, B.A., B.D., who with courtesy and skill has seen the book through the press, the editor offers his cordial thanks. Of course the final responsibility for errors which may remain is his own.

H. G. M.

Rhos-on-Sea, *November*, 1954.

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LIST OF THE PRINCIPAL ABBREVIATIONS

O.T. = Old Testament.
N.T. = New Testament.
LXX = the "Septuagint" Greek Version of the O.T.
MS. = manuscript; MSS. = manuscripts.
T.R. = Textus Receptus ("Received Text"), practically the text from which the A.V. was translated.
A.V. = Authorised Version.
R.V. = Revised Version.
W.H. = Westcott and Hort, *New Testament in Greek.*
Proleg. = J. H. Moulton, *A Grammar of New Testament Greek.* Vol. I, *Prolegomena.*
M.-H. = J. H. Moulton and W. F. Howard, *A Grammar of New Testament Greek.* Vol. II.
Moule = C. F. D. Moule, *An Idiom Book of New Testament Greek.*
Nunn = H. P. V. Nunn, *A Short Syntax of New Testament Greek.*
Robertson = A. T. Robertson, *A Grammar of the Greek New Testament in the light of historical research.*
Burton = E. de W. Burton, *Syntax of the Moods and Tenses in New Testament Greek.*
APP. = Appendix.
a. = active
m. = middle
p. = passive
} in the "List of Verbs."
n. = note.
Other abbreviations will explain themselves.

INTRODUCTION

THE LANGUAGE OF THE NEW TESTAMENT

THE language in which the New Testament is written is Hellenistic Greek, and it will be desirable to sketch briefly its history before we proceed to describe its grammar. It is a language well worth our study, a medium of expressing thought adapted uniquely to the requirements of writers who were to proclaim to the world a universal religion. It is Greek, but Greek purged of that delicate subtlety which makes Athenian masterpieces the despair of translators. While it has thus lost many features which lend grace to literature, it has preserved unimpaired the wealth of resource in exact expression which characterises Greek above all languages.

We describe this language firstly as *Greek*, and secondly as *Hellenistic*, by which we imply that it is *common* Greek, *colloquial* Greek, and *late* Greek. This chapter is intended to develop each of these statements.

Greek is the language of the people who called themselves—and still call themselves—*Hellenes*; a people who, in ancient times, confessedly attained the highest cultivation of mind and body that the world has ever seen. It is a member of the great Indo-Germanic[1] (Indo-European or Aryan) family, embracing the Indian, Iranian, Armenian, Italic, Keltic, Germanic, and Slavonic branches, with others less conspicuous. All these have a well-marked unity of structure and vocabulary which points us back to a parent language spoken thousands of years ago by half-savage tribes radiating (probably) southwards from the shores of the Baltic. Could we discover records of our Germanic ancestors belonging to the period when the Homeric

[1] The name roughly describes its extent, from India in the East to Iceland (or America!) in the West.

poems inaugurated the extant literature of Greece, we should easily perceive the similarity, which even now can be detected between English and Greek by those who possess the key. This fact will prepare us for finding that the two languages, despite the enormous changes which have made English what it is to-day, remain sufficiently alike in spirit to make the transference of thought from one to the other a matter of ease and precision. The Old Testament was written in a language which in history and form has always been totally strange to us and our kin. The New Testament appears in the dress of our own family.

Small though the territory of Greece was, the genius of the people preserved the most remarkable independence of dialect. Every little town insisted as long as it could on political independence of its nearest neighbours, and in the same spirit spoke a dialect sometimes as different from that heard twenty miles away as Scotch is different from Cornish. Among these dialects the first place is claimed by the *Achæan* or *Æolic*, which the singers of the Iliad and Odyssey very probably used. *Doric*, the speech of the Spartans and kindred tribes, leaves little mark on literature. Even less is left by the dialects classed together as *North-west Greek*. *Ionic* reciters (compare the Hebrew *Yavan* as a name for Greece in general) adapted the Iliad and Odyssey, and the delightful story of Herodotus comes from an Ionian's hand. But by far the greatest share of the glories of Greece belongs to the Athenians, the nearest relatives of the Ionians; and in their *Attic* dialect is written the most perfect prose and poetry that the ancient classical world has bequeathed us. When Greek independence was crushed under the heel of Macedon, and the genius of Alexander had transplanted Greek culture to new centres in Egypt, Asia Minor, and Syria, there was a rapid fusion of the various elements making up Hellenic nationality. The natural effect was the evolution of an average Greek, based on Attic, as the leading dialect, but avoiding what was specially peculiar in it. When this new κοινή or "common" dialect came to be written down, the standards of orthography were naturally determined by the literary language, which was mainly Attic, while the spoken tongue owed not a little, especially in pronunciation, to the other dialects.

The statement just made prepares us for learning that this New Testament Greek is *colloquial*. The discoveries of the

last few years[1] make this fact the key to the whole question now under discussion. We have long been accustomed to compare the New Testament with literary works of the same period. The very obvious differences in language were always supposed to arise from the fact that the Biblical writers were, with a single exception, Jews. Palestinian Jews were assumed to think in their native Aramaic[2] what they wrote out in Greek, and the Greek was consequently coloured with "Aramaisms." Moreover, among the Jews of the Dispersion (see John 7^{35}, Jas. 1^{1}, R.V.) there was the influence of the Greek Old Testament, called the Septuagint (LXX), from the legend that it was executed by *seventy* translators. In this way the idioms of Semitic affected the Greek of Palestinian Jews and "Hellenists" alike; and the *Hebraic* element was necessarily the first to be described in any systematic account of the language of the Greek Bible. All this has been changed within the last few years by the study of the Egyptian papyri, and (to a less extent) the later inscriptions. We are now at last able to read the everyday speech of the people, and we find to our astonishment that one "Hebraism" after another can be exactly paralleled from the letters, wills, petitions, or accounts of Greek-speaking Egyptians from the fourth century B.C. downwards. It is becoming clear that in general we must expect Semitic idioms only in places where there is direct and over-literal translation from the Hebrew of the Old Testament, or the Aramaic which presumably underlies the Greek of men living in Judæa. In Palestine, as in Lycaonia (Acts 14^{11ff}) and elsewhere, the bulk of the people must have been like the Welsh to-day, greatly devoted to their native language (cf. Acts 22^{2}), but able to understand and use the language then current throughout the civilised world. We have not as yet found that this language differed appreciably in different places throughout the enormous area over which it was spoken. "Judaic" or "Biblical" Greek being no longer recognisable as a distinct variety, we can use without restriction the general

[1] The reference is to the recovery of numerous Greek papyri from the sands of Egypt (see above, p. vii). The earliest find dates from 1778, but the period of major discoveries of these documents began in 1877.—Ed.]

[2] The language of the district north of Palestine, which superseded the cognate Hebrew among the Jews during the fourth and third centuries B.C.: the fragments of our Lord's words in the Gospels—*Talitha cumi, Ephphatha* etc.—are in this dialect.

term *Hellenistic*, employing it after the manner of the old "Atticist" grammarians for the one general Hellenic vernacular, as distinguished from the archaic language now firmly established for use in "correct" literature.[1]

For when we read the authors of the centuries just before and just after our era, we soon find that they write in a more or less artificial dialect. Their standard is the Attic of the classical period, which was constantly held up by grammarians as the only permissible literary language. Since Attic was practically extinct by this time, they often used it incorrectly, and most of them were frequently slipping into constructions borrowed from their own ordinary conversation. The literary Atticistic and the colloquial Hellenistic dialects lived on side by side, and any student of modern Greek who compares a newspaper article with a folk-song can see that the same kind of distinction survives to-day. It is only for the literary Greek that it is important to dwell on the *lateness* of the writers of the first century. Lateness in the case of an Atticist meant that he was writing in a dead language, like Chatterton composing in the English of the Plantagenets. In the spoken language date made surprisingly little difference, when once the common Greek was formed. A generation or two sufficed for its evolution, when Bœotian and Ætolian, Ionian and Spartan, had come to share tents in Alexander's army, or settle down as neighbours in Antioch or Alexandria. The study of the papyri shows us that the decades which separated the earliest specimens of colloquial κοινή from our latest monuments of classical Attic completed a development which was very little disturbed for centuries. The vernacular Greek of to-day, which is the lineal descendant of the κοινή, contains a multitude of features already recognisable in the New Testament, but wholly absent from the classical language.

To a limited extent—especially in *Hebrews* and Luke (cf. *e.g.* Lk. 1^{1-4})—the literary style appears in the New Testament. Literary words, obsolescent in the colloquial language, probably

[1] [In later writings Dr Moulton slightly modified his position and inclined to give a somewhat larger place to the influence of translation where Semitic originals may be presumed. See W. F. Howard's Appendix in M.-H. pp. 412 ff. for a full discussion (up to 1929) of the problem of Semitisms in the New Testament. Add to the references there given, M. Black, *An Aramaic Approach to the Gospels and Acts* (2nd ed., 1954).—Ed.]

appear in other places. Since the spelling is always dependent on a literary tradition, except in uneducated writing, there were some classical constructions thus preserved which no longer had an independent existence in the oral dialect, through the assimilation of various sounds in pronunciation which in writing were still kept distinct.

It need hardly be added that gradual changes in the vocabulary were going on steadily through the whole period which leads up to our era. That force of spoken language which is always weakening old words and bringing in new expressions to be toned down in their turn, was acting as powerfully in Greek as it does now in English; and in the course of centuries the undignified or exaggerated character of a word or phrase would be entirely forgotten.

Such then, in briefest outline, are present views as to the difference between the Greek of Plato and that of John or Paul. Those who please may draw comparisons unfavourable to the latter, as deficient in the graces which make Attic literature the wonder of the world. But when these pedants of classical learning stigmatise the language of the New Testament as bad Greek, we may reply, firstly, that such a writer as Aristotle, four centuries earlier, showed at least an equal disregard for the niceties of literary style; and secondly, that Tennyson is not blamed for not writing in the language of Chaucer. The true test of "correct" speech is the clearness and accuracy with which it expresses thought; and judged by that standard the Hellenistic Greek has nothing to fear. It is at any rate exceedingly clear that the literary Attic could never have served, as did its despised successor, to make a world-speech ready at the providential time to convey the message of a world-religion.

I have intended this book mainly for those whose Greek studies are directed simply towards the reading of the New Testament, and for such it would be beside the mark to dwell on points where the language has deflected from classical standards. But I have endeavoured to guard the interests of classical students by occasionally calling attention to deviations from Attic. In many of the declensions and verbal paradigms it is not possible to complete the example from New Testament Greek alone, and I have silently added the classical complement where there is no reason to doubt the existence of the form in Hellenistic Greek. It has seemed advisable, for the sake of

completeness, even to give the Dual Number, though it is unknown in New Testament Greek and comparatively infrequent even in Attic: it will not materially add to the information with which the beginner is burdened, even if he does not claim the liberty which the small print gives him to pass it by.[1]

[1] [See p. xi.—Ed.]

ACCIDENCE

CHAPTER I

SOUNDS AND WRITING

1. The Greeks learnt the art of writing from the Phœnicians, perhaps as early as the ninth century B.C. The different tribes of Greece adapted in different ways the letters of the Phœnician alphabet, which was practically identical with the old Hebrew, and from one of these adaptations, transplanted early to Italy by Greek colonists, comes the alphabet of Rome, which we have inherited. Another adaptation, the Ionic, secured the primacy in Greece during the fourth century B.C., and it is this which supplied our ordinary capital letters (first column below). For writing on papyrus and such material a modification was adopted, as shown in the second column; and these "*uncials*" (*i.e.* capitals) were employed exclusively in the copying of books, not going out of use for this purpose until about the ninth century A.D. Out of these letters had been developed a more convenient *cursive* or "running" hand, from which arises our ordinary print. Students of the New Testament will remember that the description of a manuscript as uncial implies, with hardly any exception, superior antiquity, and therefore, speaking generally, superior trustworthiness, to a cursive manuscript.[1] In the table of the Greek alphabet below are given (1) the ordinary uncials of Greek inscriptions, used as capital letters in modern printed books; (2) the uncial letters used in the oldest MSS., in which Westcott and Hort and some other modern editors print the quotations from the Old Testament; (3) the cursive letters of modern printing; (4) the Greek names of the letters; (5) the English equivalents for transliteration.

[1] [*Cursive* writing is apparently as old as *uncial*. It was simply the handwriting in common use. In the ninth century A.D. the *uncial* hand gave way to a modified form of the *cursive* script known as *minuscule*, which continued to be used for literary purposes until the invention of printing.—Ed.]

2.

Α	𝛢	α	Alpha	*a*
Β	𝛣	β	Bēta	*b*
Γ	𝛤	γ	Gamma	*g*
Δ	𝛥	δ	Delta	*d*
Ε	𝛦	ε	Ei (Ĕpsīlon)	*ĕ* (short)
Ζ	𝛧	ζ	Zēta	*z*
Η	𝛨	η	Ēta	*ē* (long)
Θ	𝛩	θ	Thēta	*th*
Ι	𝛪	ι	Iōta	*i*
Κ	𝛫	κ	Kappa	*k*
Λ	𝛬	λ	Lambda	*l*
Μ	𝛭	μ	Mū	*m*
Ν	𝛮	ν	Nū	*n*
Ξ	𝛯	ξ	Xī	*x*
Ο	𝛰	ο	Ou (Ŏmīcron)	*ŏ* (short)
Π	𝛱	π	Pī	*p*
Ρ	𝛲	ρ	Rhō	*r*
Σ	𝛳	σ and ς	Sigma	*s*
Τ	𝛵	τ	Tau	*t*
Υ	𝛶	υ	U (Upsīlon)	*u*[1]
Φ	𝛷	φ	Phī	*ph*
Χ	𝛸	χ	Chī	*kh* (*ch*)
Ψ	𝛹	ψ	Psī	*ps*
Ω	𝛺	ω	Ō (Ōmega)	*ō* (long)

NOTE.—(*a*) In writing the cursive letters the student should observe the following points: (1) α not like English *a*, but made in one stroke like an 8 cut off and laid on its side; (2) be careful to distinguish γ (g) with tail; ν (n) with sharp point, no tail; υ (u) rounded.

(*b*) Before γ, κ, ξ, or χ, γ is pronounced *ng* (as in *sing*).

(*c*) The cursive form ς is used only at the end of a word.

3. The ancient PRONUNCIATION of Greek is too difficult a subject to enter on here, and for practical purposes it is quite unnecessary. In England a purely conventional system is used, based on the treatment of Greek words as if they were English. Thus, among the vowels, we pronounce ă (short) as *a* in *hat*, ā (long) as *a* in *hate*; ε as *e* in *get*, η as *ee* in *feet*; ĭ as *i* in *pit*, ī as *i* in *kite*; ο as *o* in *not*; υ short or long as *u* (*yoo*) in *unite*; and ω as

[1] English *y* in words derived from Greek: thus *hypocrite* from ὑποκριτής.

o in *note*. Among the consonants few points need mentioning: γ and τ are always pronounced as in *get*, *ten*, except when γ has the value of *ng*; ζ is very commonly pronounced like *dz* in *adze*; and χ is pronounced like κ. There is no doubt whatever that our system would have made nearly all the vowels and many of the consonants absolutely unintelligible to a Greek of the apostles' time; but as we are not generally required to make our Greek intelligible to any but Englishmen of the twentieth century, this does not matter. It need only be added that in other countries the vowels are generally pronounced on a system very much nearer the old Greek—α as in *ah*, ε as in *may*, η as in *there*, ι as in *feet*, ο as in *window*, υ as French *u* or German *ü*, and ω as in *shore*. There is a movement on foot for bringing these and many other approximations into use among ourselves, but we need not describe it here.

4. BREATHINGS

Every word beginning with a vowel must have that vowel written with a *breathing*. The *rough* breathing is *h*: thus ἁ is *ha*. The *smooth* breathing, which is denoted by an ordinary comma, is the faint catch in the throat which may be detected before every initial vowel except in singing: thus ἀ is *a* as in English. Every word with initial υ has the rough breathing, which is also placed almost always over an initial ρ, making the sound *rh*, or rather *hr*, which existed in Old English and may be heard in Welsh. In the middle of a word ρρ is often written ῥῥ, *i.e. rrh*. A breathing is always placed over the *second* element when a diphthong is concerned: thus οὐ, not ὀυ. (So with accents—see below.)

5. VOWELS AND DIPHTHONGS

The Vowels are (1) ε, ο, *short*, and η, ω, *long*, with α, which can be either short or long; (2) ι and υ, long or short, which may form diphthongs by being placed after any of the six vowels in (1).

We usually pronounce the diphthongs like the English letters corresponding: thus αι (provincial *ai*, heard in the Parliamentary *Aye!*) αυ (*aught*), ευ and ηυ (*eu*logy), οι (*boil*) ου (*house*), but ει like ī in *isle*. Hardly any of these pronunciations are even nearly right; but the old pronunciation is too hard a question to open here.

In *cursive* writing, the ι, when combined with the *long* vowels ᾱ, η, and ω, is written underneath ("*iota subscript*"). These diphthongs, ᾳ, ῃ, ῳ, are now pronounced like ᾱ, η, ω, as they were in the time of the New Testament writers.

To the diphthongs already mentioned should be added the combination υι, which we pronounce as *wi* in *wi*pe.

6. CONSONANTS

Consonants are classified as *mutes*, *spirants*, and *liquids*, putting aside the double symbols ξ (ks), ψ (ps), and ζ (originally zd). *Liquids* are consonants capable of being prolonged, viz. λ, ρ, and the nasal liquids μ, ν, and γ when pronounced *ng*. *Mutes*, or *Explosives*, are sounds which cannot be pronounced except with the help of other sounds. They are classified as *Labials*, formed by the lips, *Dentals*, by the tongue against the teeth, and *Gutturals*, by the back of the tongue against the back palate; and again as *Hard* (technically "breathed"), *Soft* ("voiced"), and *Aspirate* ("breathed aspirate"). (*Breath* is the name for the stream of air coming through the larynx without vibration of the vocal chords; *voice* is accompanied by vibration, and *aspiration* is originally the accompaniment of an *h* sound.) The classification may be shown thus—

	Hard.	*Soft.*	*Aspirate.*
Labials . .	π	β	φ
Dentals . .	τ	δ	θ
Gutturals . .	κ	γ	χ

Besides these there is the *Spirant* σ, ς.

Two other spirants existed in an earlier stage of the language, answering to our *y* (in *y*ou) and *w* (in *w*e). The latter survived in many Greek dialects, and was written *F* ("*digamma*"). The three spirants agreed in disappearing between vowels, causing thus various contraction effects which have to be noted in the accidence. In combination with consonants, *y* produces a variety of changes, especially in the present-stem of verbs (see § 112), so that it is advisable to note them, although the sound disappeared before our earliest records of the Greek language.

7. The following rules for the COMBINATION of CONSONANTS will need observation, especially in studying the verbs.

(*a*) When mutes combine, the second sound *assimilates* the first, *i.e.* brings it into the same *vertical* column of the table of mutes in § 6. *e.g.* γ+τ=κτ, χ+δ=γδ, κ+θ=χθ.

(*b*) When mutes come before σ or μ, the differences between the vertical columns disappear. Thus—Labials +σ=ψ, +μ=μμ. Dentals +σ=σ, +μ (in verbs)=σμ. Gutturals +σ=ξ, +μ (in verbs) =γμ.

(*c*) Labials +*y* appear as πτ. Hard and Aspirate Dentals or Gutturals +*y* become σσ or (rarely in N.T.) ττ. Soft Dental or Guttural +*y* becomes ζ.

(*d*) When a word begins with a rough breathing or an aspirate, and the next syllable begins with an aspirate, the former *h* is dropped: thus ἑ-χω for ἑ-χω (cf. the future ἕξω); τρι-χός for θρι-χός (cf. nominative θρίξ); and reduplications (§ 122) generally, as τί-θημι for θίθημι.

(*e*) A hard mute before a rough breathing becomes aspirate: thus οὐχ οὗτος for οὐκ, ἀφίημι for ἀπ' ἵημι. For other modifications in the forms of prepositions, see § 201.

8. VOWEL LENGTHENING AND COMBINATION

(*a*) The group νσ (usually derived from ντσ) comes frequently in inflexions of nouns and verbs, and is never left unaltered; ν is dropped, and the preceding vowel, if short, usually lengthened by "compensation." For this purpose ε is lengthened to ει and ο to ου, a peculiarity recurring when ε+ε or ο+ο contract (see below): space forbids explanation. Examples may be seen in the nominative singular and dative plural of many nouns and adjectives: see §§ 30 (ἄρχων and αἰών), 40, 42, etc.

(*b*) The long vowel ᾱ was changed in Ionic and Attic to η. In Attic, however, an opposite tendency largely affected terminations, the reappearance of ᾱ when "PURE" (*i.e.* following ρ, ε or ι).[1] There is some irregularity under this head in the New Testament (as in § 25, 2.), owing to the levelling of inflexional forms in the Κοινή. We often find ᾱ where the vowel is not "pure." This is generally due to *lengthening*, as in (*a*): thus πᾶς, *all*, is for πᾰντς.

(*c*) When vowels come together in the same word they are generally combined, or CONTRACTED. (We must not stop to explain the various causes which prevent contraction in a

1 [In Attic when original α followed ρ, ε, or ι (called α *pure*) it remained unchanged throughout the singular. If α followed a consonant other than ρ (α *impure*) it changed to η in the genitive and dative singular. See § 24.—Ed.]

considerable number of words.) The following rules give the contractions which are needed for the "Contracted Verbs" (§§ 96–108):—

α followed by anything containing ο or ω makes ω, followed by anything else makes ᾱ. If there is an ι in this second syllable it is *subscript* in the contracted syllable resulting. Thus ἐτίμα (-αε), τιμᾶτε (-άητε), τιμᾷ (-άει or -άῃ), τιμῶ (-άω or -άου), τιμῷεν (-άοιεν).

ε is dropped before long vowels and diphthongs. With ε it makes ει, with ο makes ου. Thus φιλῶ (-έω), φιλοῦ (-έου), φιλεῖ (-έει), φιλῇ (-έῃ), φιλῆτε (-έητε), φιλοῖεν (-έοιεν), ἐφίλει (-εε), φιλοῦμεν -έομεν).

ο is dropped before ω and ου, makes ου with a following ε or ο, ω with a following η, and οι with anything containing ι. Thus δηλῶ (-όω), δηλοῦ (-όου), δήλου (-οε), δηλοῦμεν (-όομεν), δηλῶτε (-όητε), δηλοῖ (-όει or -όῃ or -όοι).

The most important additional contractions to be applied in the nouns are εα to η and οα to ω. See § 39 (*a*).

(*d*) Sometimes this vowel contraction takes place when two words are brought together. The resulting vowel is then marked with ᾽ ("*coronis*," like a smooth breathing), and the process is called CRASIS, *i.e.* "mixing." Thus κἄν=καὶ ἐάν or καὶ ἄν; κἀγώ, κἀμοί=καὶ ἐγώ, καὶ ἐμοί; κἀκεῖ=καὶ ἐκεῖ (so κἀκεῖθεν and κἀκεῖνος); τοὐναντίον=τὸ ἐναντίον; τοὔνομα=τὸ ὄνομα; ταὐτά=τὰ αὐτά. No other examples occur in the New Testament.

(*e*) Very frequently indeed, when a word ending in a vowel is put before a word beginning with a vowel—whether compounded, or merely placed before it in a sentence—the former vowel, if short, is ELIDED, *i.e.* cut off, and an apostrophe above the line indicates the loss when the words are not compounded into one. This, in the New Testament, happens almost exclusively with prepositions and conjunctions. The rule given above about aspiration (§ 7, (*e*)) applies here. Thus παρ᾽ ὧν for παρὰ ὧν, δ᾽ ἄν for δὲ ἄν, ἀφ᾽ οὗ for ἀπὸ οὗ, ἀφίστημι for ἀπο-ἵστημι.

9. WORD ENDINGS

(*a*) In pure Greek words no consonant except ν, ρ, and ς can end the word; all others are dropped if they are left at the end in inflexion: thus γύναι, *O woman*, for γύναικ. The only

normal exceptions are the words ἐκ, *out of*, and οὐκ, *not*, which are closely linked with the next word. In the New Testament a large number of Hebrew and Aramaic proper names are allowed to break the rule.

(*b*) Final -ε and -ι are very frequently found with a MOVABLE *ν* added (νῦ ἐφελκυστικόν="*n* attached"). The inflexions which admit it are printed with -ε(ν), -ι(ν), in the Grammar. In a few words—οὕτω(ς), μέχρι(ς), ἄχρι(ς), ἐξ or ἐκ—there is a movable ς.

10. ACCENTUATION

The Greek Accents were devised by grammarians to preserve the tradition of Greek pronunciation when the language was ceasing to be a spoken tongue. They can be, and ought to be, totally ignored in the first stages of Greek study, and the short account given here will be quite sufficient for anyone who is not intending to go beyond New Testament Greek.

The Greeks, like the modern French, did not accent syllables at all, in our sense of the word. They pronounced all syllables with equal stress or emphasis, but distinguished some by musical inflexion of the voice. We do the same; but with us this inflexion is used freely, to help the meaning, instead of being tied to a particular syllable. Three accents are used. The ACUTE, as τίς, denotes a rising inflexion, such as we use in the last syllable of "*really?*" when asking a question. (Note that the *stress* accent in that word is on the first syllable, so that a "musical" or "pitch" accent like the Greek can fall on a syllable entirely incapable of bearing stress). The GRAVE, as τὶς, was the falling inflexion, as on the *y* in "*really!*" used as an interjection. The CIRCUMFLEX, as in πῶς, is a combination(ˆ=´+`); the falling inflexion follows the rising in the same (always *long*) syllable. The drawn-out "*Oh!*" of surprise is generally thus pronounced. Syllables not otherwise accented are assumed to have the grave accent. For us, the importance of Greek accents mainly lies in the fact that several grammatical forms are only distinguishable by the accent. Thus ποιῆσαι is an infinitive active, ποιήσαι an optative, ποίησαι an imperative middle. See Appendix I.

11. The accent is influenced by the quantity of the vowel in the *last* syllable. If that is *short*, the acute may stand on any of the last three syllables: in such words, when the vowel of the *last syllable but one* is long, it must bear the circumflex if it is accented at all. Thus ἐποίησᾰν, *they made*, might have been accented ἐποιησάν or ἐποίησαν: ἐνόμῐσᾰν, *they thought*, might have been accented ἐνομισάν or ἐνόμισαν. If the vowel of the last syllable is *long*, it may bear the acute or the circumflex, or the last but one may bear the acute. Thus νομίσᾱς, *having thought*, might have been also accented νομισᾶς or νομισάς. The fourth syllable from the end can never bear any accent, nor can the third bear the circumflex.

12. We have next to observe the ENCLITICS, which attach their accent to

the last syllable of the word preceding them in the sentence, unless this would result in two successive syllables bearing the acute, in which case the accent is simply lost. If, however, in this last case the enclitic is disyllabic, it retains an accent on its second syllable. Thus εἴ τις, ἀθῷός εἰμι, λόγος τις, λόγου τινός; also φῶς ἐστίν—*cf.* the definition of the circumflex, § 10. The principal enclitics are the pronouns μου, μοι, με, and σου, σοι, σε (except when emphatic), τις indefinite (τινές, τινῶν, etc. § 54), and the adverbs που, ποθέν, ποτέ, πω, πως; the present indicative of εἰμί, *be* (§159), and φημί, *say* (except in second person singular), and the particles γε, τε, τοι. These are given without accent, except in the disyllabic forms, which sometimes show the accents given above. A few words have completely absorbed an enclitic, and appear consequently to violate the rules for single words given already: thus ὥστε, ὅστισουν.

13. There are also a few words called PROCLITICS, which never show an accent, unless before an enclitic. These are ὁ, ἡ, οἱ, αἱ (§ 22), εἰς, ἐξ (ἐκ), ἐν, εἰ, ὡς. So also οὐ (οὐκ, οὐχ), unless it means *no*, or stands at the end of a sentence.

14. The *grave* accent is printed instead of the acute on the last syllable of a word whenever a stop does not follow. That is, words ending with a rising inflexion dropped that inflexion in the middle of a sentence, unless an enclitic followed. Τίς and τί are exceptions (§ 53).

15. Two qualifications should be mentioned to the statement about a long final syllable. A final -αι or -οι is reckoned as short except in the 3rd sing. optative of verbs. And there are various forms where an earlier type has fixed the accent; the old genitive πόληος, for instance, from πόλις, *city*, has given an otherwise impossible accent to its derivative πόλεως.

16. For rules where to place the accents within the limits allowed by these principles, we may refer the reader to grammars of classical Greek. Here we need only mention that verbs, except in the infinitive and participle, almost always accentuate as far from the end of the word as they can.

17. PUNCTUATION AND WORD-DIVISION

The Greek full stop and comma are the same as ours. Greek expresses a query by a semicolon (;), and a colon or semicolon by a full stop *above* the line (·). The division of words at the end of a line differs in several respects from English usage, but it will cause the beginner no trouble.

CHAPTER II

DECLENSION

18. Greek is a highly inflected language, retaining in great abundance the primitive inflexions (which English has long ago lost), and freely inventing others by the use of analogy.

19. In nouns, adjectives, and pronouns there are inflexions of Gender, Number, and Case. GENDER is a purely artificial or grammatical phenomenon, often entirely independent of sex. (English is the only important ancient or modern language which drops the encumbrance of merely *grammatical* gender.) Greek, like Hebrew, had three NUMBERS, Singular, Dual, and Plural; but in Hellenistic Greek the very ancient Dual has totally disappeared. The CASES are all familiar to students of modern English grammar: *Nominative*, *Vocative*, *Accusative*, *Genitive*, *Dative*. Their functions will be explained under the Syntax (ch. II): no help for this purpose can be got from the names, which are mere labels (mostly ill-chosen) inherited from Greek and Roman grammarians. The Accusative, Genitive, and Dative are called *oblique* cases. The following general rules hold throughout the declensions:

(*a*) The Vocative agrees with the Nominative in form except in the masculine nouns of the First Declension, and the masculine and feminine nouns of the Second and (very partially) of the Third. But this is only in the singular; in the plural these two cases always coincide.

(*b*) Neuters never make a difference between the forms of Nominative, Vocative, and Accusative in either singular or plural. In the plural these cases always end in -α, unless contraction has taken place.

(*c*) The Genitive plural always ends in -ων.

(*d*) The Dative singular everywhere ends in -ι, except in one or two foreign names. In the First and Second Declension this -ι is regularly *subscript* (§ 5).

20. The declensions of Nouns and Adjectives fall under three distinct sets of forms, which are seen in the Nouns of the First, Second, and Third Declensions. Pronouns, with which we must, of course, class the Definite Article, have, to a large extent, forms of their own, but in many respects follow the Nouns.

In declension we have to note the STEM, which is the word stripped of suffixes belonging to the case (in verbs, the person-ending). We can *usually* obtain it by cutting off the -ν or -α which marks the accusative singular, or, in neuters of the Third Declension, the -ος of the genitive. In this book the stems are not often described, as to use them intelligently would require more knowledge than the student at this stage can be expected to possess.

21. The ROOT is entirely distinct, and need not trouble the beginner, as being purely a convention of comparative philology. It may be defined as the simplest form deducible when every kind of noun or verb suffix has been stripped away.

22. DEFINITE ARTICLE

The Definite Article, ὁ, ἡ, τό, *the*, is thus declined—

	Singular			*Plural*		
	Masc.	*Fem.*	*Neut.*	*Masc.*	*Fem.*	*Neut.*
Nom.	ὁ	ἡ	τό	οἱ	αἱ	τά
Acc.	τόν	τήν	τό	τούς	τάς	τά
Gen.	τοῦ	τῆς	τοῦ	τῶν	τῶν	τῶν
Dat.	τῷ	τῇ	τῷ	τοῖς	ταῖς	τοῖς

In dictionaries the article in the nom. sing. is used to indicate the Gender of a word. Thus ὁ λόγος implies that λόγος is masculine; ἡ ἡμέρα is shown to be feminine, and τὸ ξύλον to be neuter.

NOUNS

23. FIRST DECLENSION

This declension includes feminine nouns ending in α and η in the nominative singular, and a smaller number of masculine nouns in ας and ης. There are five different models of declension in the singular, shown below in the words ἡμέρα, *day*; δόξα, *glory*; φωνή, *voice*; νεανίας, *young man*; and κριτής, *judge*. In the plural the declension is always the same.

24. *Singular*

N.	ἡμέρα	δόξα	φωνή	νεανίας	κριτής
V.	ἡμέρα	δόξα	φωνή	νεανία	κριτά
A.	ἡμέραν	δόξαν	φωνήν	νεανίαν	κριτήν
G.	ἡμέρας	δόξης	φωνῆς	νεανίου	κριτοῦ
D.	ἡμέρᾳ	δόξῃ	φωνῇ	νεανίᾳ	κριτῇ

Plural

N.V.	ἡμέραι
A.	ἡμέρας
G.	ἡμερῶν
G.	ἡμέραις

Nouns in α *pure* (§ 8, *b*) are declined like ἡμέρα; others ending in -α follow δόξα; those in -η are like φωνή; those in -ης like κριτής;[1] while a few proper names in -ας follow νεανίας. It must be remembered that there are nouns in the *third* declension ending in α, ας, and ης; we need to know the genitive singular of a noun in order to be sure to what declension it belongs.

25. NOTE.—1. Βορρᾶς, *the north*, μαμωνᾶς, *mammon*, and a few proper names in ας, like Κηφᾶς, Καιάφας, Βαρνάβας, Ἰούδας, Σατανᾶς make their genitive in α, otherwise following νεανίας. Μνᾶ, *pound*, follows ἡμέρα.

2. A few nouns in ρᾰ have genitive and dative in ης, ῃ, like δόξα.[2] Thus Σάπφειρα, *Sapphira*; πρῷρα, *prow*; πλήμμυρα, *flood*; σπεῖρα, *cohort*; μάχαιρα, *sword*. In some late MSS. they are declined regularly with -ας, -ᾳ. The converse appears in the gen. Λύδδας, from Λύδδα, *Lydda*, and Μάρθας, from Μάρθα, *Martha*.

26. SECOND DECLENSION

This declension includes masculine nouns in ος, a small number of feminines in ος, and neuter nouns in ον. There are also a few nouns in ως; while nouns in -οος, and one in -εον, sometimes show contracted forms. The following is the common declension, exemplified in ὁ λόγος (masc.), *word*; ἡ ὁδός (fem.), *way*; τὸ παιδίον (neut.), *child*. The stem is in -ο- (voc. -ε).

[1] Some nouns make voc. in -η, as ᾅδης, *Hades*, voc. ᾅδη, which occurs once in the T.R.

[2] [See § 8 (*b*).—Ed.]

Singular

N.	λόγος	παιδίον
V.	λόγε	
A.	λόγον	
G.	λόγου	παιδίου
D.	λόγῳ	παιδίῳ

Plural

N.V.	λόγοι	παιδία
A.	λόγους	
G.	λόγων	παιδίων
D.	λόγοις	παιδίοις

All masculine or feminine nouns in ος are declined like λόγος, and all neuter nouns in ον like παιδίον.

27. For completeness' sake may be given here the so-called "Attic declension," of which only small traces are seen in the N.T.: cf. note 2 below, and § 39, *b*. Thus decline νεώς, *temple* (in the N.T. ναός). *Sing.* N.V. νεώς A. νεών, G. νεώ, D. νεῴ; *Dual* N.V.A. νεώ, G.D. νεῴν; *Plur.* N.V. νεῴ, A. νεώς, G. νεών, D. νεῴς.

28. NOTE—1. A few contracted forms are found, which are made in the same way as the adjectives in § 39. Thus we have ὀστοῦν, *bone*, for ὀστέον, the other cases being uncontracted.[1] Χοῦς (for χόος), *dust*, has accusative χοῦν (for χόον), and similarly νοῦς (νόος), *mind*, acc. νοῦν, and πλοῦς (πλόος), *voyage*, acc. πλοῦν; but these have in Hellenistic passed into the third declension (see § 34).

2. The proper names Ἀπολλώς and Κῶς belong to this declension (cf. § 27). The former makes acc. Ἀπολλών or Ἀπολλώ, gen. Ἀπολλώ. The latter has acc. Κῶ (T.R. Κῶν).

3. Here also might be classified the proper name Ἰησοῦς, derived from the Hebrew. The declension is unique from the absence of ι in the dative. The forms are—V. Ἰησοῦ, A. Ἰησοῦν, G. Ἰησοῦ, D. Ἰησοῦ. (See § 37.)

1 [ὀστοῦν ὀστέα
" "
" "
ὀστεοῦ ὀστέων
ὀστεῷ ὀστεοῖς.—Ed.]

29. THIRD DECLENSION

This declension includes all the remaining nouns, except indeclinables. The nominative singular, in masculine and feminine nouns, ends in ν, ρ, ς (ξ and ψ); in neuter nouns the terminations are α (all but one are in μα), ι, ν, ρ, ς, υ. The genitive singular always ends in ς, the dative in ι, which is not subscript; the nominative, vocative, and accusative plural end in ς, except, of course, in neuters, and the dative has the termination -σι(ν). The declension can almost always be found from the models given, when the nominative and genitive singular are known. A list of irregular nouns is appended.

The models may be classified according to the endings of their *stems*, that is, the common element which remains when the case suffixes are struck off (see § 20).

30. A.—NOUNS WITH CONSONANT STEMS

Stem	σαρκ-	ποιμεν-	ἡγεμον-	ἀρχοντ-
	(ἡ) *flesh*	(ὁ) *shepherd*	(ὁ) *governor*	(ὁ) *ruler*

Singular

N.V.	σάρξ	ποιμήν	ἡγεμών	ἄρχων
A.	σάρκα	ποιμένα	ἡγεμόνα	ἄρχοντα
G.	σαρκός	ποιμένος	ἡγεμόνος	ἄρχοντος
D.	σαρκί	ποιμένι	ἡγεμόνι	ἄρχοντι

Plural

N.V.	σάρκες	ποιμένες	ἡγεμόνες	ἄρχοντες
A.	σάρκας	ποιμένας	ἡγεμόνας	ἄρχοντας
G.	σαρκῶν	ποιμένων	ἡγεμόνων	ἀρχόντων
D	σαρξί(ν)	ποιμέσι(ν)	ἡγεμόσι(ν)	ἄρχουσι(ν)

Stem	ἀλεκτορ-	παιδ-	σωτηρ-	πνευματ-
	(ὁ) *cock*	(ὁ, ἡ) *boy, girl*	(ὁ) *saviour*	(τό) *spirit*

Singular

N.	ἀλέκτωρ	παῖς	σωτήρ	πνεῦμα
A.	ἀλέκτορα	παῖδα	σωτῆρα	πνεῦμα
G.	ἀλέκτορος	παιδός	σωτῆρος	πνεύματος
D.	ἀλέκτορι	παιδί	σωτῆρι	πνεύματι

Plural

N.V.	ἀλέκτορες	παῖδες	σωτῆρες	} πνεύματα
A.	ἀλέκτορας	παῖδας	σωτῆρας	
G.	ἀλεκτόρων	παίδων	σωτήρων	πνευμάτων
D.	ἀλέκτορσι(ν)	παισί(ν)	σωτῆρσι(ν)	πνεύμασι(ν)

αἰών (ὁ), *age*, may be declined by substituting ω for ο in the form of ἡγεμών. Note absence of "compensation" in ποιμέσι, ἡγεμόσι: see § 8, *a*.

NOTE.—No separate vocative forms occur in the N.T. for any of these types.

In Attic we find ἄλεκτορ, παῖ, σῶτερ.

31. A special type under this class is seen in the following nouns, which retain a primitive distinction of stem among the several cases. Like πατήρ, *father*, are declined μήτηρ, *mother*; θυγάτηρ, *daughter*; and γαστήρ, *belly*. Ἀνήρ, *man*, is declined essentially on the same principle, but inserts δ as a transition sound between ν and ρ.

	Singular		*Plural*	
N.	πατήρ	ἀνήρ	πατέρες	ἄνδρες
V.	πάτερ	ἄνερ	πατέρες	ἄνδρες
A.	πατέρα	ἄνδρα	πατέρας	ἄνδρας
G.	πατρός	ἀνδρός	πατέρων	ἀνδρῶν
D.	πατρί	ἀνδρί	πατράσι(ν)	ἀνδράσι(ν)

32. B.—NOUNS WITH VOWEL STEMS

Most of these are contracted in some of their forms. With a very few exceptions the stems do not originally end in a vowel, but in *s*, *y*, or *w*, which has disappeared in the contracted cases because falling between two vowels. The relations of the inflexions to the stems are somewhat complicated, and it is better, perhaps, to omit the stems altogether, as there is not space to explain.

	(ὁ) *fish*	(ὁ) *scribe*	(ἡ) *city*	(τό) *race, kind*
		Singular		
N.	ἰχθύς	γραμματεύς	πόλις	} γένος
V.	ἰχθύ	γραμματεῦ	πόλι	
A.	ἰχθύν	γραμματέα	πόλιν	
G.	ἰχθύος	γραμματέως	πόλεως	γένους
D.	ἰχθύι	γραμματεῖ	πόλει	γένει

Plural

N.V. ἰχθύες A. ἰχθύας	γραμματεῖς		πόλεις	γένη
G. ἰχθύων	γραμματέων		πόλεων	γενῶν γενέων
D. ἰχθύσι(ν)	γραμματεῦσι(ν)		πόλεσι(ν)	γένεσι(ν)

βοῦς (ὁ), *ox*, is declined thus—V. βοῦ, A. βοῦν, G. βοός, D. βοΐ: *Plur.* N.V. βόες, A. βόας, G. βοῶν, D. βουσί(ν).

NOTE.—No vocatives occur in the N.T., except of the type γραμματεῦ.

The following differences are found in Attic: A. Pl. ἰχθῦς; γραμματέας; βοῦς.

33. The models declined above give all the types which have more than one example in the N.T.; all which are isolated will be found in the alphabetical list below. The nouns may be distributed among these models thus—

A. σάρξ. Nouns in -ξ, gen. -κος, -γος, -χος, (the last two substituting γ or χ for κ throughout). Also nouns in -ψ, gen. -πος or -βος, substituting ψ for ξ and π or β respectively for κ.

ποιμήν. Nouns in ην, except μήν, *month*, Ἕλλην, *Greek*, which have η for ε.

ἡγεμών. Nouns in -ων, gen. -ονος.

αἰών. Nouns in -ων, gen. -ωνος.

ἄρχων. Nouns in -ων, gen. -οντος.

σωτήρ. All masc. and fem. nouns whose gen. is formed by adding -ος to the nom. In the dat. plur. these simply add σι(ν) to the form of the nom. sing., unless that ends in -ν, when they drop the ν before the -σι; so the μήν and αἰών types above.

ἀλέκτωρ. Nouns in -ωρ, gen. -ορος; also (with η and ε for ω and ο respectively) nouns in -ηρ, gen. -ερος.

παῖς. Masc. and fem. nouns in -ς, gen. -δος and -τος (with τ substituted throughout for δ).

πνεῦμα. Neuter nouns in -μα.

34. *B.* γένος. Neuter nouns in -ος, gen. -ους.

πόλις. Nouns in -ις, gen. -εως; especially abstracts in -σις (-ψις, -ξις, -τις).

There is also the neuter σίναπι, *mustard*, gen. σινάπεως.

ἰχθύς. Nouns in -υς, gen. -υος.

γραμματεύς. Nouns in -ευς.

βοῦς. In singular only, νοῦς, πλοῦς, χοῦς: see Second Declension (§ 28. Note 1).

35. ISOLATED NOUNS

This list includes, for reference, all N.T. words (of Third Declension) whose declension cannot be immediately inferred from the rules and models just given: proper names derived from Hebrew are given in § 37. When a word, though isolated in the N.T., is a model for other nouns in Attic Greek, or has special importance, its declension is indicated fully in small print. Generally speaking the gen. sing. is sufficient, but sometimes the acc. sing. and dat. pl. are needed.

αἰδώς (ἡ), *reverence*—G. αἰδοῦς (=-όος). A. αἰδῶ (= -όα). V.D. αἰδοῖ. No Dual or Plur.

ἅλς (ὁ), *salt*—G. ἁλός. Usually in N.T. ἅλας (τό), G. ἅλατος.

ἄρνας (τούς) *lambs* (A. Pl.)—No N. Sg.; G. ἀρνός, under which it is found in dictionaries, or under ἀρήν (an extremely rare form of nom.).

γάλα (τό), *milk*—G. γάλακτος.

γῆρας (τό), *old age*—D. γήρει (T.R. γήρᾳ). Attic like κρέας: see below.

γόνυ (τό), *knee*—G. γόνατος, and rest like πνεῦμα.

γυνή (ἡ), *woman, wife*—V. γύναι, A. γυναῖκα, G. γυναικός, etc., like σάρξ.

δάκρυ (τό), *tear*—D. Pl. δάκρυσι(ν). Rest from δάκρυον (τό, 2nd Decl.).

Διός—see Ζεύς.

ἔρις (ἡ), *strife*—like παῖς, but A. Sg. ἔριν, N. Pl. ἔρεις (like πόλις) as well as ἔριδες.

Ζεύς (ὁ), *Zeus* (Latin, *Jupiter*)—A. Δία, G. Διός. Attic V. Ζεῦ, D. Διΐ.

ἥμισυ (τό), *half*—G. ἡμίσους (=-εος), A. Pl. ἡμίση (=-εα) in some editions: better ἡμίσια (for ἡμίσεια? cf. the fem.). In Attic an adj. ἥμισυς -εια -υ, like ὀξύς § 40.

θρίξ (ἡ), *hair*—G. τριχός, etc., like σάρξ, but D. Pl. θριξί(ν). See § 7, *d*.

ἱμάς (ὁ), *thong*—G. ἱμάντος, D. Pl. ἱμᾶσι(ν).

κλείς (ἡ), *key*—like παῖς; but A. Sg. κλεῖν and κλεῖδα, Pl. κλεῖς and κλεῖδας: cf. ἔρις.

Κλήμης (ὁ), *Clement*—G. Κλήμεντος.

κρέας (τό), *flesh*—N.A. Pl. κρέα (=-αα). Attic Sg. G. κρέως,, D. κρέᾳ. Pl. G. κρεῶν, D. κρέασι(ν).

κύων (ὁ), *dog*—G. κυνός, D. Pl. κυσί(ν).
μάρτυς (ὁ), *witness*—G. μάρτυρος. D. Pl. μάρτυσι(ν). So ψευδομάρτυρες, *false witnesses.*
ναῦς (ἡ), *ship*—A. ναῦν. Attic V. ναῦ, G. νεώς, D. νηΐ Du. N.V.A. νῆε, G.D. νεοῖν. Pl. N.V. νῆες, A. ναῦς, G. νεῶν, D. ναυσί(ν).
νύξ (ἡ), *night*—G. νυκτός: like σάρξ, with κτ for κ.
ὀδούς (ὁ), *tooth*—G. ὀδόντος, etc., like ἄρχων.
οὖς (τό), *ear*—G. ὠτός, etc., like πνεῦμα.
πῆχυς (ὁ), *cubit*—A. πῆχυν, G. Pl. πηχῶν, also (Attic) πήχεων. In Attic like πόλις throughout, substituting υ (after χ) for ι, except in ει.
πούς (ὁ), *foot*—G. ποδός,, D. Pl. ποσί(ν), like παῖς.
πῦρ (τό), *fire*—G. πυρός.
σάββατον (τό), *sabbath, week*—D. Pl. σάββασι(ν), rest 2nd Decl.
Σαλαμίς (ἡ), *Salamis*—G. Σαλαμῖνος.
συγγενής (ὁ), *kinsman*; like masc. of ἀληθής (§ 43), but D. Pl. συγγενεῦσι(ν). [See M.-H., pp. 138, 350.—Ed.]
ὕδωρ (τό), *water*—G. ὕδατος, etc., like πνεῦμα.
φρέαρ (τό), *well*—G. φρέατος, etc.: cf. ὕδωρ.
χάρις (ἡ), *grace*—G. χάριτος, etc., like παῖς; but A. Sg. χάριν and χάριτα.
χείρ (ἡ), *hand*—G. χειρός, etc., like σωτήρ; but D. Pl. χερσί(ν).
ὠδίν (ἡ), *travail*—G. ὠδῖνος, etc., like αἰών. Attic ὠδίς, like Σαλαμίς.

36. INDECLINABLE NOUNS

These are words borrowed from Hebrew (or Aramaic): the names of Greek letters, ἄλφα, ἰῶτα, and ὦ(μεγα), being originally Semitic, are only an apparent exception. Borrowed *Latin* words are always declined as Greek. In some words the indeclinable and the inflected forms exist together. Thus Ἱερουσαλήμ and Ἱεροσόλυμα, *Jerusalem*: the latter is generally neut. pl., 2nd Decl., but in Matt. 2^3 it is fem. sg., 1st Decl. (Cf. Λύστραν, acc. sg., with Λύστροις, dat. pl., *Lystra*, Act $14^{6.8}$.) So Σατᾶν (T.R.) and Σατανᾶς (1st Decl.), *Satan*; Μαριάμ and Μαρία (1st Decl.), *Mary*; Λύδδα *Lydda*, is acc. sg. (*i.e.* indeclinable) in Acts 9^{32}, but in ver. 38 we have the gen. Λύδδας (1st Decl.—see § 25, 2).

The following indeclinable Common Nouns are found:—ἄλφα, ἰῶτα, ὦ (see above); μάννα, *manna*; Μάραν, *our Lord* (1 Cor. 16^{22}); σαβαώθ, *Sabaoth, hosts*; σίκερα, *strong drink*. Also, in Vocative only:—Ἀββά, *Father*; Ἐλωΐ, Ἠλεί, *my God*; ῥαββεί, *my master*; ῥαββουνεί (same, but more reverential); ταλειθά, *maiden*; ῥακά, *stupid*; and perhaps (see R.V. margin in Matt. 5^{22}) μωρέ, *rebel*.

In Rev. 1^4 a whole phrase, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος—lit. *He who is and the "He was" and He who is coming*,—is treated as a single indeclinable noun, to recall the Hebrew *Yahweh* (Jehovah) which it is intended to represent.

37. HEBREW PROPER NAMES

The majority of these are in the N.T. indeclinable (§ 36): but several of them belong to the first and second declensions, viz. many which end in α, η, ας, ης, and ος, Some, like Ἰησοῦς (§ 28, *n.* 3), follow the "Mixed" Declension, keeping the bare stem for voc., gen., and dat., adding -ς for nom. and -ν for acc. The following are declined according to the third declension, with various irregularities:

Βαβυλών (ἡ), *Babylon*—like αἰών.
Ἰωάννης (ὁ), *John*—(1st Decl.) also D. Ἰωάνει.
Ἰωσῆς (ὁ), *Joses*—G. Ἰωσῆτος (some MSS. Ἰωσῆ).
Μανασσῆς (ὁ), *Manasseh*—A. Μανασσῆ, also ("Mixed") Μανασσῆν, G. Μανασσῆ.
Μωυσῆς (ὁ), *Moses*—A. Μωυσέα, G. Μωυσέως, D. Μωυσεῖ (like βασιλεύς); also (1st Decl.) A. Μωυσῆν, D. Μωυσῇ.
Σαρών (ὁ), *Sharon*—like αἰών.
Σιδών (ἡ), *Zidon*—like αἰών.
Σίμων (ὁ), *Simon*—like αἰών. Also Συμεών, indeclinable.
Σολομών (ὁ), *Solomon*—like αἰών. Also A. Σολομῶντα, etc.

38. ADJECTIVES

Adjectives are declined according to various models, all of which have appeared already among the nouns. Whenever the feminine has a form distinct from the masculine, it follows the nouns of the first declension in α or η.

39. I.—ADJECTIVES OF THE SECOND AND FIRST DECLENSION

(*a*) *With distinct feminine.*

Here the masculine and neuter follow the second declension. The feminine follows the first declension, being like ἡμέρα when the masculine ends in -εος, -ιος, or -ρος, and like φωνή otherwise. Thus decline καλός, *good*; ἅγιος, *holy*: the latter, of course, only differs from the former in the terminations of the feminine singular.

Singular

	Masc.	*Fem.*	*Neut.*	*Masc.*	*Fem.*	*Neut.*
N.	καλός	καλή	καλόν	ἅγιος	ἁγία	ἅγιον
V.	καλέ	καλή	καλόν	ἅγιε	ἁγία	ἅγιον
A.	καλόν	καλήν	καλόν	ἅγιον	ἁγίαν	ἅγιον
G.	καλοῦ	καλῆς	καλοῦ	ἁγίου	ἁγίας	ἁγίου
D.	καλῷ	καλῇ	καλῷ	ἁγίῳ	ἁγίᾳ	ἁγίῳ

Plural

N.V.	καλοί	καλαί	καλά
A.	καλούς	καλάς	καλά
G.	καλῶν	καλῶν	καλῶν
D.	καλοῖς	καλαῖς	καλοῖς

There are also the contracted adjectives, in which the original -εος or -οος has become -ους. Thus decline χρυσοῦς (=-εος), *golden*—

	Singular			*Plural*		
	Masc.	*Fem.*	*Neut.*	*Masc.*	*Fem.*	*Neut.*
N.V.	χρυσοῦς	χρυσῆ	χρυσοῦν	χρυσοῖ	χρυσαῖ	χρυσᾶ
A.	χρυσοῦν	χρυσῆν	χρυσοῦν	χρυσοῦς	χρυσᾶς	χρυσᾶ
G.	χρυσοῦ	χρυσῆς	χρυσοῦ	χρυσῶν	χρυσῶν	χρυσῶν
D.	χρυσῷ	χρυσῇ	χρυσῷ	χρυσοῖς	χρυσαῖς	χρυσοῖς

It will be seen that in the neut. pl. nom. and acc. the ᾶ is not the regular contraction, for -εα would become -η, and -οα, -ω, see § 8, *c.*: it is assimilated to the normal -α of the neut. pl. Note also the fem. διπλῆ, from διπλοῦς (-όος), *double*. In Rev. 1[13] the acc. sing. fem. χρυσᾶν follows ἀργυρᾶν.

When ρ precedes the last syllable of the *contracted* word, η becomes α; thus from σιδηροῦς, *of iron*—

N. Sing. σιδηροῦς σιδηρᾶ σιδηροῦν

and so on, with α in the feminine throughout.

(*b*) A considerable number of adjectives in -ος have no distinct feminine, and are declined like καλός with feminine omitted.[1] With these are classified two in -ως (in N.T. only nom. sing.), which may be declined by combining the masculine and feminine type νεώς (§ 27) with a corresponding neuter.

These are, ἵλεως, *propitious*, and ἀνίλεως (T.R.), *unpropitious*: neut. N.V.A. sing ἵλεων, pl. ἵλεα (ἵλεω).

40. II.—ADJECTIVES OF THE THIRD AND FIRST DECLENSION

With distinct feminine.

These are in -α like δόξα, or (if ι precedes) like ἡμέρα, just as in the nouns. See § 24.

Three types of declension have a more or less considerable following. Decline thus πᾶς, *all*; ἑκών, *willing*; ὀξύς, *sharp*.

1 [E.g. ἄγαμος, I Cor. 7[34]. See M.-H., pp. 156 ff.—Ed.]

	Singular			*Plural*		
	Masc.	*Fem.*	*Neut.*	*Masc.*	*Fem.*	*Neut.*
N.	πᾶς	πᾶσα	πᾶν	πάντες	πᾶσαι	πάντα
A.	πάντα	πᾶσαν	πᾶν	πάντας	πάσας	πάντα
G.	παντός	πάσης	παντός	πάντων	πασῶν	πάντων
D.	παντί	πάσῃ	παντί	πᾶσι(ν)	πάσαις	πᾶσι(ν)

N.	ἑκών	ἑκοῦσα	ἑκόν	ἑκόντες	ἑκοῦσαι	ἑκόντα
A.	ἑκόντα	ἑκοῦσαν	ἑκόν	ἑκόντας	ἑκούσας	ἑκόντα
G.	ἑκόντος	ἑκούσης	ἑκόντος	ἑκόντων	ἑκουσῶν	ἑκόντων
D.	ἑκόντι	ἑκούσῃ	ἑκόντι	ἑκοῦσι(ν)	ἑκούσαις	ἑκοῦσι(ν)

N.	ὀξύς	ὀξεῖα	ὀξύ	ὀξεῖς	ὀξεῖαι	ὀξέα
A.	ὀξύν	ὀξεῖαν	ὀξύ	ὀξεῖς	ὀξείας	ὀξέα
G.	ὀξέως	ὀξείας	ὀξέως	ὀξέων	ὀξειῶν	ὀξέων
D.	ὀξεῖ	ὀξείᾳ	ὀξεῖ	ὀξέσι(ν)	ὀξείαις	ὀξέσι(ν)

A voc. sg. masc. ὀξύ is found in Attic: other vocatives agree with nominative. In the gen. sg. masc. and neut. some texts have the Attic ὀξέος.

Like ἑκών are ἄκων, *unwilling*, and all *uncontracted* participles in -ων (*i.e.* not in -ῶν), § 68.

Like πᾶς are ἅπας, *all*, and participles in -ας (§§ 68, 133, 140).

Like ὀξύς are all adjectives in -υς (not -ους), except πολύς.

41. The very common adjectives πολύς, *much*, *many*, and μέγας, *great*, are thus declined—

N. Sg.	πολύς	πολλή	πολύ	μέγας	μεγάλη	μέγα
A. Sg.	πολύν	πολλήν	πολύ	μέγαν	μεγάλην	μέγα
G. Sg.	πολλοῦ	πολλῆς	πολλοῦ	μεγάλου	μεγάλης	μεγάλου

and the rest as from πολλός, μεγάλος (like καλός).

Μέλας, *black*, has fem. μέλαινα, neut. μέλαν, gen. sing. μέλανος, μελαίνης, dat. pl. μέλασι(ν), etc. (Voc. μέλαν.)

42. The remaining types are those of verbal participles (see §§ 68, 80, 83, 102, 133, 140). In each case the full declension may be at once inferred from the forms given, by reference to the tables of nouns.

Verbs in -άω, -έω, -όω (see §§ 96–108), whose active present participles were originally declined like ἑκών, show forms disguised by contraction. Thus τιμῶν (for -άων), *honouring*; φιλῶν (for -έων), *loving*. Like φιλῶν is δηλῶν (for -όων), *making clear*.

N. Sg.	τιμῶν	τιμῶσα	τιμῶν
G. Sg.	τιμῶντος	τιμώσης	τιμῶντος
D. Pl.	τιμῶσι(ν)	τιμώσαις	τιμῶσι(ν)

N. Sg.	φιλῶν	φιλοῦσα	φιλοῦν
G. Sg.	φιλοῦντος	φιλούσης	φιλοῦντος
D. Pl.	φιλοῦσι(ν)	φιλούσαις	φιλοῦσι(ν)

Perfect participles active (§ 68) are like εἰδώς, *knowing* (from οἶδα, § 164).

N. Sg.	εἰδώς	εἰδυῖα	εἰδός
G. Sg.	εἰδότος	εἰδυίης	εἰδότος
D. Pl.	εἰδόσι(ν)	εἰδυίαις	εἰδόσι(ν)

In Attic, since the -α is pure, we find G. εἰδυίας. So, in inferior texts, in Acts 5[2]: see § 25, 2.

Ἑστώς, *standing* (from ἵστημι, § 180), has neuter ἑστώς as well as ἑστός. This word is declined gen. sg. ἑστῶτος, ἑστώσης, etc.

πεισθείς, *persuaded*, will serve as model for the numerous participles in -είς.

N. Sg.	πεισθείς	πεισθεῖσα	πεισθέν
G. Sg.	πεισθέντος	πεισθείσης	πεισθέντος
D. Pl.	πεισθεῖσι(ν)	πεισθείσαις	πεισθεῖσι(ν)

Attic has also adjectives in -εις, -εσσα, -εν; gen. -εντος, -είσης; dat. pl. -εσι(ν), etc.; so χαρίεις, *graceful*.

Δεικνύς, *showing*, is a participle form found only twice in the N.T. It proceeds thus: nom. -ύς, -ῦσα, -ύν; gen. -ύντος, -ύσης; dat. pl. -ῦσι (ν), -ύσαις, etc.

Διδούς, *giving*, and other participles in -ούς proceed thus: nom. -ούς, -οῦσα, -όν; gen. -όντος, -ούσης; dat. pl. -οῦσι(ν), -ούσαις, etc.

43. III. ADJECTIVES OF THE THIRD DECLENSION

These are declined exactly like nouns, without distinctions of gender, except that the neuter nominative and accusative in both

numbers has a separate form. These adjectives, therefore, have only two terminations, the masculine and feminine being alike. Three types will include nearly all the adjectives of this formation. Thus decline σώφρων, *wise*; μείζων, *greater*; ἀληθής, *true*—

	Singular		*Plural*	
	Masc. & Fem.	*Neut.*	*Masc. & Fem.*	*Neut.*
N.	σώφρων	σῶφρον	σώφρονες	σώφρονα
A.	σώφρονα	,,	σώφρονας	,,
G.	σώφρονος		σωφρόνων	
D.	σώφρονι		σώφροσι	

Like σώφρων are all *positive* adjectives in -ων, except ἑκών and ἄκων (§ 40); also ἄρρην or ἄρσην, *male* (putting η for ω and ε for ο).

Μείζων and other *comparatives* in -ων are declined like σώφρων, but have alternative forms, thus:

	Singular		*Plural*	
	Masc. & Fem.	*Neut.*	*Masc. & Fem.*	*Neut.*
N.	μείζων	μεῖζον	μείζονες, μείζους	μείζονα, μείζω
A.	μείζονα, μείζω	,,	μείζονας	,, ,, ,,
G.	μείζονος		μειζόνων	
D.	μείζονι		μείζοσι(ν)	

Ἀληθής and the other adjectives in -ης (except πένης) have stems in -εσ-, like γένος (§ 32, B.), and (when the σ is lost between vowels, § 6) similar contractions result. The only difference as compared with γένος is in the nom. and acc. sg. and pl. Thus:

	Singular		*Plural*	
	Masc. & Fem.	*Neut.*	*Masc. & Fem.*	*Neut.*
N.	ἀληθής	ἀληθές	ἀληθεῖς	ἀληθῆ
A.	ἀληθῆ	,,	,,	,,
G.	ἀληθοῦς		ἀληθῶν	
D.	ἀληθεῖ		ἀληθέσι	

πλήρης, *full*, is once or twice indeclinable.

44. Other adjectives occur in the N.T. in only a few forms, not paralleled in the above declensions. Some of them, marked †, are "adjectives of one termination," *i.e.* they are exactly like nouns except for the double forms due to gender in acc. sg. and nom. acc. pl.

† πένης, *poor*—Gen. πένητος, Dat. pl. πένησι(ν).

† ἅρπαξ, *ravening*—Gen. ἅρπαγος, like σάρξ, § 33.

† αὐτόχειρ, *with one's own hand*—like χείρ.

νῆστις, *fasting*. Acc. pl. νήστεις, the only form found in the N.T.

τετράπους, *quadruped*—like πούς. Neut. sg. τετράπουν, pl. τετράποδα.

45. COMPARISON OF ADJECTIVES

Two sets of suffixes are used, viz. -τερος -τατος, and -ίων -ιστος.

I. (*a*) In most adjectives the comparative may be formed at once from the nominative singular masculine by substituting -τερος for the final -ς; the superlative is then -τατος. Thus μικρός *small*, comp. μικρότερος; βαρύς, *heavy*, βαρύτερος. (*b*) In adjectives where the syllable preceding -ος is *short*, ω is put for ο, as νέος *new*, νεώτερος. (*c*) Adjectives in -ης (stem -ες-) add -τερος to the stem, as ἀσθενής, *weak*, ἀσθενέστερος; (*d*) those in -ων (stem in -ον-), to the stem increased with -εσ-, as δεισιδαίμων *religious*, δεισιδαιμονέστερος. (*e*) Διπλοῦς, *double*, has διπλότερος. Some double comparatives are found (like our *lesser*, *nearer*); thus μειζότερος from μείζων, *greater*, and ἐλαχιστότερος from the superlative ἐλάχιστος, *least*. Finally, some comparative adjectives are formed from adverbs (like *outer*, *inner*): κατώτερος from κάτω, *down*; ἐσώτερος from ἔσω, *in*; ἐξώτερος from ἔξω, *out*.

II. The only adjectives occurring in the N.T. which use the -ίων -ιστος mode of comparison are apparently irregular. In some the ι of the comparative has become *y* and combined with the sound preceding it; in some we find different words employed for positive and comparative, like our *good*, *better*. Some have both these features. The following occur:

ἀγαθός, *good*	κρείσσων or κρείττων	κράτιστος
,,	βελτίων	βέλτιστος

(The second of these occurs only in the adverb: see § 46)

κακός, *bad*	χείρων	χείριστος
,,	ἧσσων or ἥττων	
	(Latter only in adverb. Attic generally κακίων κάκιστος.)	
πολύς, *many*	πλείων or πλέων	πλεῖστος
μικρός, *small*	regular (see I).	
,,	ἐλάσσων or ἐλάττων	ἐλάχιστος
μέγας, *great*	μείζων	μέγιστος
,,	μειζότερος	

46. ADVERBS AND THEIR COMPARISON

FORMATION OF ADVERBS

[Adverbs may be formed from adjectives in two ways:

(*a*) by changing -ν of the gen. pl. masc. of the adjective to -ς: σοφῶς (σοφός), ἡδέως (ἡδύς), πάντως (πᾶς), μεγάλως (μέγας).

(*b*) the acc. neut. (sing. or pl.) of an adjective may serve as an adverb:

πολύ or πολλά (πολύς).
μέγα or μεγάλα (μέγας).
μόνον (μόνος).

COMPARISON OF ADVERBS

(*a*) the acc. neut. *singular* of the comparative of an adjective forms the comparative of the corresponding adverb.

(*b*) the acc. neut. *plural* of the superlative of an adjective forms the superlative of the adverb:

σοφῶς	σοφώτερον	σοφώτατα
ἀληθῶς	ἀληθέστερον	ἀληθέστατα
σωφρόνως	σωφρονέστερον	σωφρονέστατα

—Ed.]

Adverbs unconnected with adjectives are of various forms. They are compared on the same principles as adjectives, the normal suffixes being comp. -τέρω, sup. -τάτω; thus κάτω, *down*, κατωτέρω. Ἄνω, *up*, makes ἀνώτερον; μάλα, *much* (positive not in N.T.), μᾶλλον, μάλιστα. πόρρω, *forward, far*, makes comparative πορρώτερον (or πορρωτέρω).

The irregularities are not numerous. Two adverbs derived from adjectives, περισσῶς, *exceedingly*, and σπουδαίως, *earnestly*, make comparative in -οτέρως, the second of them having also the normal -ότερον. The following irregular comparisons may be tabled: where only one of the two higher degrees is found in the N.T., the other is tacitly supplied from Attic, when possible, as in the adjectives.

καλῶς, *nobly, well*	κάλλιον	κάλλιστα
εὖ, *well* (Adverb of ἀγαθός)	βέλτιον	βέλτιστα
κακῶς, *badly*	ἧσσον or ἧττον	ἥκιστα
ἡδέως, *sweetly*	ἥδιον	ἥδιστα
ταχύ and ταχέως, *quickly*	τάχειον (τάχιον)	τάχιστα
	The Attic comparative is θᾶττον.	
πολύ, *much*	πλεῖον or πλέον	πλεῖστα
πέραν, *across*	περαιτέρω, *further*	

47. NUMERALS

	CARDINALS	ORDINALS	ADVERBS
1.	εἷς, *one*	πρῶτος, *first*	ἅπαξ, *once*
2.	δύο	δεύτερος	δίς
3.	τρεῖς	τρίτος	τρίς
4.	τέσσαρες	τέταρτος	τετράκις
5.	πέντε	πέμπτος	πεντάκις
6.	ἕξ	ἕκτος	
7.	ἑπτα	ἕβδομος	ἑπτάκις
8.	ὀκτώ	ὄγδοος	
9.	ἐννέα	ἔνατος	
10.	δέκα	δέκατος	
11.	ἕνδεκα	ἐνδέκατος	
12.	δώδεκα, δεκαδύο	δωδέκατος	
14.	δεκατέσσαρες	τεσσαρεσκαιδέκατος	
15.	δεκαπέντε	πεντεκαιδέκατος	
20.	εἴκοσι		
30.	τριάκοντα		

	CARDINALS	ORDINALS	ADVERBS
40.	τεσσαράκοντα τεσσεράκοντα		
50.	πεντήκοντα	πεντηκοστός	
60.	ἑξήκοντα		
70.	ἑβδομήκοντα		ἑβδομηκοντάκις
80.	ὀγδοήκοντα		
90.	ἐνενήκοντα		
100.	ἑκατόν		
200.	διακόσιοι		
300.	τριακόσιοι		
400.	τετρακόσιοι		
500.	πεντακόσιοι		
600.	ἑξακόσιοι		
1000.	χίλιοι		
10,000.	μύριοι		

Of these forms several are Hellenistic, viz. τέσσερα (neut., see § 49) and τεσσεράκοντα (which, though well attested in MSS. of N. T., have poor support in the papyri), and the series δεκαδύο, etc. For the latter, Attic has δώδεκα, τρεῖς καὶ δέκα, τέτταρες καὶ δέκα, πεντεκαίδεκα.

48. (*a*) Combinations are generally made by placing the numbers in order of magnitude, without καί. Thus 99, ἐνενήκοντα ἐννέα; 153, ἑκατόν πεντήκοντα τρεῖς. Sometimes καί is inserted, as τεσσαράκοντα καὶ ἕξ, 46. The thousands are expressed by combining the numeral adverb with χίλιοι, as τρισχίλιοι, 3000. Besides χίλιοι and μύριοι there are the nouns χιλιάς and μυριάς, used in multiplication; thus δώδεκα χιλιάδες, 12,000; δὶς μυριάδες μυριάδων, 200,000,000.

(*b*) In one place (Matt. 18^{22}) the adverb ἑβδομηκοντάκις is combined with the cardinal ἑπτά, most probably in the sense *77 times* (there being a clear reference to the identical Greek of Gen. 4^{24}, LXX).

(*c*) Miscellaneous numeral adjectives are τετραπλοῦς (neut. -πλοῦν), *fourfold*; ἑκατονταπλασίων (like σώφρων), *100 fold*. There are also ἀμφότεροι, *both*; οὐδείς and οὐθείς, *none*; μηδείς, *none* (see §§ 256 *sqq.*).

The unexplained adjective δευτερόπρωτος, *second-first* (Luke 6^{1}, T.R.), is probably a mere scribe's blunder: see the commentaries.

49. DECLENSION OF NUMERALS

Ordinals are all declined like καλός, the plural of which is followed by cardinals in -οι. Χιλιάς and μυριάς are like παῖς (§§ 30 and 33). Εἷς (with compounds οὐδείς, etc.), δύο, τρεῖς, and τέσσαρες are thus declined.

Singular

	M.	*F.*	*N.*
N.	εἷς	μία	ἕν
A.	ἕνα	μίαν	ἕν
G.	ἑνός	μιᾶς	ἑνός
D.	ἑνί	μιᾷ	ἑνί

The fem. in the compounds is οὐδεμία, μηδεμία. These compounds are also found with the elements separate, with stronger meaning, as οὐδὲ εἷς, *not even one*.

Plural

	M.F.N.	*M.F.*	*N.*	*M.F.*	*N.*
N. A.	δύο	τρεῖς	τρία	τέσσαρες / τέσσαρας	τέσσαρα or τέσσερα
G.		τριῶν		τεσσάρων	
D.	δυσί(ν)	τρισί(ν)		τέσσαρσι(ν)	

The Attic G.D. of δύο is δυοῖν.

50. PRONOUNS

The PERSONAL pronouns are ἐγώ, *I*; σύ, *thou*; αὐτός, αὐτή, αὐτό, *he, she, it*. In the nominative case these are always emphatic[1]; unemphatic pronouns are not expressed as subjects to verbs. They are thus declined—

Singular

N.	ἐγώ	σύ	αὐτός	αὐτή	αὐτό
V.		σύ			
A.	ἐμέ, με	σέ, σε	αὐτόν	αὐτήν	αὐτό
G.	ἐμοῦ, μου	σοῦ, σου	αὐτοῦ	αὐτῆς	αὐτοῦ
D.	ἐμοί, μοι	σοί, σοι	αὐτῷ	αὐτῇ	αὐτῷ

1 [With respect to αὐτός see the qualified statement in *Proleg.*, pp. 85 f. See also Moule, p. 121.—Ed.]

Plural

N.	ἡμεῖς	ὑμεῖς	αὐτοί	αὐταί	αὐτά
V.		ὑμεῖς			
A.	ἡμᾶς	ὑμᾶς	αὐτούς	αὐτάς	αὐτά
G.	ἡμῶν	ὑμῶν	αὐτῶν	αὐτῶν	αὐτῶν
D.	ἡμῖν	ὑμῖν	αὐτοῖς	αὐταῖς	αὐτοῖς

NOTE.—1. The *enclitic* forms (see § 12), με, μου, μοι, σε, σου, σοι, are unemphatic; ἐμέ, ἐμοῦ, ἐμοί are not necessarily emphatic, though they have more weight than the shorter forms. After prepositions, σέ, σοῦ and σοί are accented, except (generally) πρός σε.

2. For the adjectival use of αὐτός see § 207.

51. The REFLEXIVE pronouns are ἐμαυτόν, *myself* (fem. ἐμαυτήν); σεαυτόν, *thyself* (fem. σεαυτήν); ἑαυτόν, *himself* (fem. ἑαυτήν, neut. ἑαυτό), which are thus declined—

Singular

Acc.	Gen.	Dat.	
ἐμαυτόν -ήν	ἐμαυτοῦ -ῆς	ἐμαυτῷ -ῇ	1st person
σεαυτόν -ήν	σεαυτοῦ -ῆς	σεαυτῷ -ῇ	2nd ,,
ἑαυτόν -ήν -ό	ἑαυτοῦ -ῆς	ἑαυτῷ -ῇ	3rd ,,

Plural

ἑαυτούς -άς -ά	ἑαυτῶν	ἑαυτοῖς -αῖς -οῖς	All persons

NOTE.—Ἑαυτούς in plural is sometimes used for the reciprocal pronoun (§ 52). In some texts we find a shorter form, αὑτόν, etc., which differs from the forms of αὐτός only by the breathing; but the best authorities admit these forms rarely. Once in T.R. is found the vulgar use ἑαυτοῦ, sing.= σεαυτοῦ. See M.-H., pp. 180 f.

52. The RECIPROCAL pronoun is ἀλλήλους, *one another* (only plural). It has no nominative. Decline thus—

Pl. Acc. ἀλλήλους -ας, ἄλληλα Gen. ἀλλήλων
Dat. ἀλλήλοις -αις

53. The chief INTERROGATIVE pronoun is τίς *who*? Decline thus—

	Singular		*Plural*	
	M. and F.	*N.*	*M. and F.*	*N.*
N.	τίς	τί	τίνες	τίνα
A.	τίνα	τί	τίνας	τίνα
G.	τίνος		τίνων	
D.	τίνι		τίσι(ν)	

Attic also has the G. τοῦ, D. τῷ.

Note that τίς and τί never have grave accent (§ 14), and that the acute stands on the first syllable throughout.

Other interrogative pronouns,[1] all declined like ordinary adjectives in -ος, are πόσος, *how much?* ποῖος, *of what kind?* πηλίκος, *how great?* ποταπός (Attic, ποδαπός), *what manner of . . .?* Ἡλίκος,, *what a . . .!* is strictly the *relative* answering to πηλίκος, but is used in the exclamatory sense so common with the interrogatives.

54. The INDEFINITE pronoun is τις, *any, some one, a certain,* which is the nearest Greek representative of our indefinite article. It is thus declined—

	Singular		*Plural*	
	M. and F.	*N.*	*M. and F.*	*N.*
N.	τις	τι	τινές	τινά
A	τινά	τι	τινάς	τινά
G.	τινός		τινῶν	
D.	τινί		τισί(ν)	

Attic has also G. sing. του, D. τῳ, N.A. pl. ἄττα.

To distinguish the interrogative from the indefinite, it is necessary to observe the *accent.* The indefinite τις (except in the form ἄττα) is an *enclitic* (§ 12), throwing its accent on the preceding word, unless that word has an acute on the last syllable but one. If this is so, the forms above which are written with accents (τινά, τινός, τινί, and the plural), show these accents, which otherwise disappear.

The combinations, εἴ τις, *if any*; μή τις, *lest any,* or introducing a question (see μή, §§ 261, 258), are often written as one word. For the combination ὅστις, see below, § 56.

[1] [Strictly, pronominal adjectives.—Ed.]

55. The DEMONSTRATIVE pronouns are οὗτος and ὅδε, *this*; ἐκεῖνος, *that*; τοιοῦτος and τοιόσδε, *such*; τοσοῦτος, *so much*; τηλικοῦτος, *so great*: δεῖνα, *so-and-so*, occurs once (as accusative).[1] Decline thus—

	Singular			*Plural*		
	Masc.	*Fem.*	*Neut.*	*Masc.*	*Fem.*	*Neut.*
N.	οὗτος	αὕτη	τοῦτο	οὗτοι	αὗται	ταῦτα
A.	τοῦτον	ταύτην	τοῦτο	τούτους	ταύτας	ταῦτα
G.	τούτου	ταύτης	τούτου	τούτων	τούτων	τούτων
D.	τούτῳ	ταύτῃ	τούτῳ	τούτοις	ταύταις	τούτοις

(Here observe that the initial τ comes in just where it does in the Article. Note that the gen. pl. fem. is *not* ταύτων.)

N.	ἐκεῖνος	ἐκείνη	ἐκεῖνο	and the rest like καλός.
A.	ἐκεῖνον	ἐκείνην	ἐκεῖνο	

Ὅδε is simply the definite article, with enclitic -δε added.

Τοιοῦτος is like οὗτος (strike off initial τ in the forms of οὗτος and then prefix τοι- throughout). There is an additional neuter sing. τοιοῦτον. Similarly decline τοσοῦτος and τηλικοῦτος. Τοιόσ-δε is declined like ἅγιος, with the enclitic -δε added to each form.

56. The principal RELATIVE pronouns are ὅς and ὅστις, *who*: for their respective use see § 208. Thus decline—

	Singular			*Plural*		
	Masc.	*Fem.*	*Neut.*	*Masc.*	*Fem.*	*Neut.*
N.	ὅς	ἥ	ὅ	οἵ	αἵ	ἅ
A.	ὅν	ἥν	ὅ	οὕς	ἅς	ἅ
G.	οὗ	ἧς	οὗ	ὧν	ὧν	ὧν
D.	ᾧ	ᾗ	ᾧ	οἷς	αἷς	οἷς

(Ὅς, except in nom. sing. masc., is just like the Article without the τ-, but no form is without accent.)

[1] [Matt. 26[18].—Ed.]

	Singular		
	Masc.	*Fem.*	*Neut.*
N.	ὅστις	ἥτις	ὅτι
A.	ὅντινα	ἥντινα	ὅτι
G.	ὅτου	ἥστινος	ὅτου
D.	ὅτῳ	ἧτινι	ὅτῳ
	Plural		
N.	οἵτινες	αἵτινες	ἅτινα
A.	οὕστινας	ἅστινας	
G.	ὅτων	ὅτων	ὅτων
D.	ὅτοις	αἷστισι(ν)	ὅτοις

Attic makes neut. plur. N.A. ἅττα.

It will be noticed that the N.T. use of ὅστις is confined to the nominative, together with the accusative neuter, also the genitive ὅτου in the phrase ἕως ὅτου, *while* (*until which* time). Ὅτι is often written ὅ τι or ὅ, τι, to distinguish it from ὅτι, *that*, *because*.

In Acts 9[6] we may see the Attic use of ὅστις for indirect interrogative. This is often supposed to be transferred to the direct question (= τί, *why*?) in Mark 2[16] and similar passages.

Other relatives are ὅσ-γε and ὅσ-περ, compounds of ὅς, with unchangeable enclitics added to its forms; and οἷος, *of which kind*; ὅσος, *as much as*, *as many as*; ὁποῖος, *such as*—which are declined like καλός or ἅγιος in the ordinary way.

57. Ἄλλος, *other*, is declined like αὐτός (§ 50); ἕτερος, *other* (originally of *two*, but not always so in N.T.), is like ἅγιος.

58. POSSESSIVE pronouns are ἐμός, *my*, and σός, *thy*, declined as adjectives like καλός; and ἡμέτερος, *our*, ὑμέτερος, *your*, like ἅγιος.[1]

59. PRONOMINAL ADVERBS

These may be divided into the four classes, Interrogative, Indefinite, Demonstrative, and Relative, the last being conjunctions in use. Those placed on the same line are correlative in meaning.

[1] [ἴδιος, *one's own*, may be mentioned here, being occasionally weakened to mean *his* (= ἑαυτοῦ, αὐτοῦ). Cf. Matt. 22[5].—Ed.]

Interrogative	*Indefinite*	*Demonstrative*	*Relative*
ποῦ, *where?*	που, *somewhere*	ἐκεῖ, *there*	ὅπου, *where*
		ὧδε, *here*	οὗ, „
πόθεν, *whence?*		ἐκεῖθεν, *thence*	ὅθεν, *whence*
		ἐντεῦθεν, *hence*	
ποῦ, *whither?*		ἐκεῖσε, *thither*	ὅπου, *whither*
		δεῦρο, *hither*	οὗ, „
πῶς, *how?*	πως, *somehow*	οὕτως, *thus*	ὡς, καθώς, *as*
πότε, *when?*	ποτέ, *at some time*	τότε, *then*	ὅτε, *when*
		νῦν, *now*, etc.	ἕως, *while*, etc.
ποσάκις, *how often?*			ὁσάκις, *as often as*

Some compounds of the negatives might be added. The functions of the several classes will come under Syntax.

CHAPTER III

THE VERB

60. The Greek Verb has a very full inflexion, but its scheme (as it appears in N.T. Greek) does not differ materially from that of the English verb when enlarged by the inclusion of forms made with auxiliaries. The main difference is in VOICE. In the parent Indo-Germanic language (p. 1) there were two voices, Active and Middle, the latter of which seems to have been used rather vaguely to indicate that the action of the verb in some way affected the interests of its subject: very often the difference between the voices was but slight. Greek has kept both these voices, has more fully developed the Middle, and out of it has created a new Passive. The TENSES need give no trouble. *Present*, *Imperfect*, and *Future* explain themselves. *Perfect* may always be rendered by the English perfect (*I have said*); *Pluperfect* correspondingly (*I had said*). The *Aorist* is the indefinite past (*I said*). The beginner will at first be surprised at finding duplicate forms of some tenses ("First" and "Second" Aorist, etc.). These differ only in formation, and answer very well to our two modes of forming the past tense in English. The "First," or "Weak," tenses are formed by the addition of a suffix, as λέλυ-κα, perfect, ἔλυ-σα, aorist, like the English *hang-ed*; the "Second," or "Strong," tenses have modifications within the root, as λέ-λοιπ-α, perfect, ἔ-λιπ-ον, aorist, from λείπ-ω, like English *hung*. Very few verbs possess both formations at once, and then the superfluous material is generally used to express some difference of meaning, just as in the case of our *hanged* and *hung*. See further, on the Voices, §234, and on the Tenses, §§ 236 *sqq*.

The MOODS will require considerable attention when we come to Syntax, but they may be quickly dismissed here. *Indicative* and *Imperative*, *Infinitive* and *Participle*, are practically identical with the same moods in the English verb. The *Subjunctive* is mainly confined to dependent clauses: it may be described as

originally the *shall* and *will* mood, and these ideas may still be traced beneath the disguises of later developments. The *Optative* (Latin *opto*, to wish) was falling into disuse in the time of the N.T. writers. It either expresses a *wish*, as its name implies; or it takes the *potential* meaning, the mood having originally been that of *may* and *might*. See § 246.

61. Those who read Latin are familiar with the classification of verbs according to CONJUGATION. The classification is not of practical importance in Greek, which has not reduced its verbs to uniformity sufficient for any convenient arrangement of the kind. A deeper principle of division is that by which we separate "VERBS IN -ω" and "VERBS in -μι," according to the ending of the 1st sing. pres. indic. act., as λύω, *I loose*; δίδωμι, *I give*. The distinction is really one mainly concerning the person-endings of the tenses. Take, for example, ἐλύσα-μεν, the 1st plur. 1st aorist of λύω (§ 63), and compare it with λύσ-ο-μεν, in the future tense by its side. In the latter there is the vowel ο between the stem λυσ- and the person-ending -μεν; and we shall find that vowel again, somewhat disguised, in the 3rd plur. λύσουσι and the 1st sing. λύσω, where -ω perhaps stands for -οα. In the other persons we find the same place taken by the vowel ε. This vowel, ο or ε, is called the *thematic* vowel, and tenses showing it throughout are called *thematic tenses*. We shall find on examination that the Future is always thematic; while the Perfect, Pluperfect and First Aorist will be seen to be always *unthematic tenses*. There remain the Present, Imperfect and Second Aorist (active and middle). Comparing λύ-ε-τε, ἐλύ-ε-τε (§ 63) with δίδο-τε, ἐδίδο-τε (§ 128), and ἐλίπ-ε-τε (§ 85) with ἔδο-τε (§ 135), we see that in these three tenses the "Verbs in -ω" are *thematic*, while "Verbs in -μι" are *unthematic*. The latter are few in number, but include some in very common use. Their greater complexity naturally led to the introduction into their conjugation of numerous forms borrowed from the simpler Verbs in -ω.

62. There are very considerable differences of conjugation among the -ω verbs, produced mainly by the varieties of the sounds immediately preceding the -ω in the present active. To construct the conjugation of any verb, it is necessary to know its PRINCIPAL PARTS, that is, its *present* and *future* indicative, active or middle, the *perfect* indicative, active or middle (sometimes both), and the *second aorist*, active, middle, or passive. If there is no second aorist the first aorist is sometimes given, but it is unnecessary if it is formed directly from the future. The rules for the formation of the several tenses will be given when the conjugation of the model verb has been presented: for simplicity's sake we choose, in the first instance, a verb which has no "*second*" tenses, and which forms its tense stems by simple additions to the root.

For the initial ἐ-, called the Augment, the sign of past time in the "historic tenses" of the Indicative, see §§ 119–121.

63. FULL CONJUGATION OF Λύω.[1]

ACTIVE VOICE

INDICATIVE MOOD

	Present		Imperfect	
	I loose, I am loosing		*I was loosing*	
	Sing.	*Plur.*	*Sing.*	*Plur.*
1.	λύ-ω	λύ-ομεν	ἔ-λυ-ον	ἐ-λύ-ομεν
2.	λύ-εις	λύ-ετε	ἔ-λυ-ες	ἐ-λύ-ετε
3.	λύ-ει	λύ-ουσι(ν)	ἔ-λυ-ε(ν)	ἔ-λυ-ον[2]

	Future		First Aorist	
	I shall loose		*I loosed*	
1.	λύ-σω	λύ-σομεν	ἔ-λυ-σα	ἐ-λύ-σαμεν
2.	λύ-σεις	λύ-σετε	ἔ-λυ-σας[3]	ἐ-λύ-σατε
3.	λύ-σει	λύ-σουσι(ν)	ἔ-λυ-σε(ν)	ἔ-λυ-σαν

First Perfect

I have loosed

	Sing.	*Plur.*
1.	λέ-λυ-κα	λε-λύ-καμεν
2.	λέ-λυ-κας[4]	λε-λύ-κατε
3.	λέ-λυ-κε(ν)	λε-λύ-κᾶσι(ν)[5]

First Pluperfect

I had loosed

1.	ἐ-λε-λύ-κειν[6]	ἐ-λε-λύ-κειμεν
2.	ἐ-λε-λύ-κεις	ἐ-λε-λύ-κειτε
3.	ἐ-λε-λύ-κει	ἐ-λε-λύ-κεισαν

1 [See also Table I (cover).—Ed.]

2 Also ἔλύοσαν, rarely, in N.T. Once or twice ἔλυαν (§ 85).

3 Once ἔλυσες (in Rev.), as in modern Greek.

4 Also λέλυκες in Rev.

5 Also λέλυκαν (ten times) in N.T.

6 The Pluperfect often drops the augment. The Attic 1st and 2nd sing. ended in -κη, -κης respectively; and the plural in -κεμεν, -κετε, -κεσαν. The 3rd. pl. in -εσαν occurs once in N.T. The later ει forms are often found in classical texts.

64. IMPERATIVE MOOD

For the meanings of the tenses in this and the following moods, see §§ 242, 244 *sq.*, and 254.

	Present		First Aorist	
	Sing.	*Plur.*	*Sing.*	*Plur.*
2.	λῦ-ε	λύ-ετε	λῦ-σον	λύ-σατε
3.	λυ-έτω	λυ-έτωσαν	λυ-σάτω	λυ-σάτωσαν

65. SUBJUNCTIVE MOOD

	Present		First Aorist	
1.	λύ-ω	λύ-ωμεν	λύ-σω	λύ-σωμεν
2.	λύ-ῃς	λύ-ητε	λύ-σῃς	λύ-σητε
3.	λύ-ῃ	λύ-ωσι(ν)	λύ-σῃ	λύ-σωσι(ν)

Perfect
λε-λύ-κω, etc., or λε-λυ-κὼς ὦ,
etc. (cf. § 71).

66. OPTATIVE MOOD

	Present		First Aorist	
1.	λύ-οιμι	λύ-οιμεν	λύ-σαιμι	λύ-σαιμεν
2.	λύ-οις	λύ-οιτε	λύ-σαις	λύ-σαιτε
3.	λύ-οι	λύ-οιεν	λύ-σαι	λύ-σαιεν λύ-σειαν

Attic aor. 2 sg. λύ-σειας, 3 sg. λύ-σειε(ν).
Perfect, λελύκοιμι, etc. (like Present), or λελυκὼς εἴην
(cf. § 72).
Future, λύσοιμι, etc. (like Present).

67. INFINITIVE MOOD

Present, λύ-ειν. Future, λύ-σειν. First Perfect, λε-λυ-κέναι. First Aorist, λῦ-σαι.

68. PARTICIPLES. (See §§ 40, 42.)

Present, λύ-ων (-ουσα, -ον). Future, λύ-σων (-σουσα, -σον). First Perfect, λε-λυ-κώς (-κυῖα, -κός). First Aorist, λύ-σας (-σασα, -σαν).

69. MIDDLE VOICE

For meanings, see § 234. The tenses differ as in the Active.

INDICATIVE MOOD

	Present		Imperfect	
	Sing.	*Plur.*	*Sing.*	*Plur.*
1.	λύ-ομαι	λυ-όμεθα	ἐ-λυ-όμην	ἐ-λυ-όμεθα
2.	λύ-ῃ or -ει	λύ-εσθε	ἐ-λύ-ου	ἐ-λύ-εσθε
3.	λύ-εται	λύ-ονται	ἐ-λύ-ετο	ἐ-λύ-οντο

	Future		First Aorist	
	Sing.	*Plur.*	*Sing.*	*Plur.*
1.	λύ-σομαι	λυ-σόμεθα	ἐ-λυ-σάμην	ἐ-λυ-σάμεθα
2.	λύ-σῃ[1]	λύ-σεσθε	ἐ-λύ-σω	ἐ-λύ-σασθε
3.	λύ-σεται	λύ-σονται	ἐ-λύ-σατο	ἐ-λύ-σαντο

	Perfect		Pluperfect	
1.	λέ-λυ-μαι	λε-λύ-μεθα	ἐ-λε-λύ-μην[2]	ἐ-λε-λύ-μεθα
2.	λέ-λυ-σαι	λέ-λυ-σθε	ἐ-λέ-λυ-σο	ἐ-λέ-λυ-σθε
3.	λέ-λυ-ται	λέ-λυ-νται	ἐ-λέ-λυ-το	ἐ-λέ-λυ-ντο

70. IMPERATIVE MOOD

	Present		First Aorist	
2.	λύ-ου	λύ-εσθε	λῦ-σαι	λύ-σασθε
3.	λυ-έσθω	λυ-έσθωσαν	λυ-σάσθω	λυ-σάσθωσαν

Attic 3 pl. λυ-έσθων, λυ-σάσθων.

Perfect

	Sing.	*Plur.*
2.	λέ-λυ-σο	λέ-λυ-σθε
3.	λε-λύ-σθω	λε-λύ-σθωσαν

Attic 3 pl. λε-λύ-σθων

[1] The irregular futures, φάγομαι, *I shall eat*, and πίομαι, *I shall drink*, make 2nd sing. φάγεσαι, πίεσαι, in N.T. Cf. note 1, § 103. The ending -σει appears in T.R.

[2] The Pluperfect often drops the Augment.

71. SUBJUNCTIVE MOOD

	Present		First Aorist	
	Sing.	*Plur.*	*Sing.*	*Plur.*
1.	λύ-ωμαι	λυ-ώμεθα	λύ-σωμαι	λυ-σώμεθα
2.	λύ-ῃ	λύ-ησθε	λύ-σῃ	λύ-σησθε
3.	λύ-ηται	λύ-ωνται	λύ-σηται	λύ-σωνται

Perfect

	Sing.	*Plur.*
1.	λε-λυ-μένος ὦ	λε-λυ-μένοι ὦμεν
2.	,, ἦς	,, ἦτε
3.	,, ἦ	,, ὦσι(ν)

In the Perfect, formed with the auxiliary εἰμί, *be* (§ 159), the participle, of course, agrees with the subject of the verb in number and gender.

72. OPTATIVE MOOD

	Present		First Aorist	
	Sing.	*Plur.*	*Sing.*	*Plur.*
1.	λυ-οίμην	λυ-οίμεθα	λυ-σαίμην	λυ-σαίμεθα
2.	λύ-οιο	λύ-οισθε	λύ-σαιο	λύ-σαισθε
3.	λύ-οιτο	λύ-οιντο	λύ-σαιτο	λύ-σαιντο

Perfect, λε-λυ-μένος εἴην, etc.: cf. Subjunctive; and for εἴην, see § 160.
Future, λυ-σοίμην, etc. (like Present).

73. INFINITIVE MOOD

Present, λύ-εσθαι. Future, λύ-σεσθαι. Perfect, λε-λύ-σθαι. First Aorist, λύ-σασθαι.

74. PARTICIPLES. (All like καλός.)

Present, λυ-όμενος. Future, λυ-σόμενος. Perfect, λε-λυ-μένος. First Aorist, λυ-σάμενος.

75. PASSIVE VOICE[1]

INDICATIVE MOOD

Present

I am loosed, or *am being loosed*

	Sing.	*Plur.*
1.	λύ-ομαι	λυ-όμεθα

as Present Middle

First Future

I shall be loosed

	Sing.	*Plur.*
	λυ-θή-σομαι	λυ-θη-σόμεθα

etc., terminations as in Future Middle.

Imperfect

I was being loosed

	Sing.	*Plur.*
1.	ἐ-λυ-όμην	ἐ-λυ-όμεθα

as Imperfect Middle

Third Future[2]

I shall have been loosed

	Sing.	*Plur.*
	λε-λύ-σομαι	λε-λυ-σόμεθα

etc., terminations as in Future Middle.

Perfect

I have been loosed

1.	λέ-λυ-μαι	λε-λύ-μεθα

as Perfect Middle

First Aorist

I was loosed

1.	ἐ-λύ-θην	ἐ-λύ-θημεν
2.	ἐ-λύ-θης	ἐ-λύ-θητε
3.	ἐ-λύ-θη	ἐ-λύ-θησαν

Pluperfect

I had been loosed

1.	ἐ-λε-λύ-μην	ἐ-λε-λύ-μεθα

as Pluperfect Middle

76. IMPERATIVE MOOD

The Present λύου and Perfect λέλυσο are identical with these tenses in the Middle.

First Aorist

2.	λύ-θητι	λύ-θητε
3.	λυ-θήτω	λυ-θήτωσαν

Attic aor. 3 pl. λυ-θέντων

[1] [Note that the Middle and Passive Voices are *alike*, except in the Future and Aorist.—Ed.]

[2] Sometimes called *Paulo-post* Future. Note the reduplication (§ 122). It only comes once in the N.T., and then with the meaning of a Future Middle (Luke 19[40] T.R., κεκράξονται). It is common in the LXX.

77. SUBJUNCTIVE MOOD

Present, λύωμαι, and Perfect, λελυμένος ὦ, as in Middle.

	First Aorist	
	Sing.	*Plur.*
1.	λυ-θῶ	λυ-θῶμεν
2.	λυ-θῇς	λυ-θῆτε
3.	λυ-θῇ	λυ-θῶσι(ν)

78. OPTATIVE MOOD

Present, λυοίμην; Perfect, λελυμένος εἴην; and First Future, λυθησοίμην (like Present).

	First Aorist	
1.	λυ-θείην	λυ-θείημεν[1]
2.	λυ-θείης	λυ-θείητε
3.	λυ-θείη	λυ-θείησαν

79. INFINITIVE MOOD

Present, λύεσθαι, and Perfect, λελύσθαι, as Middle. First Aorist, λυ-θῆναι. First Future λυ-θήσεσθαι.

80. PARTICIPLES

Present, λυόμενος, and Perfect, λελυμένος, as Middle. First Aorist, λυ-θείς (-θεῖσα -θέν, § 42). First Future, λυ-θήσομενος.

81. VERBAL ADJECTIVES. (See § 255.)

λυ-τέος and λυ-τός.

82. CONJUGATION OF SECOND TENSES

CONTRACTED FUTURE

This tense (with regard to which the remarks on Second Tenses above, § 60, do not apply) is merely an alternative formation used by "Liquid Verbs" (*i.e.* most of those whose pres. indic. act. ends in -λω -μω -νω or -ρω[2]) and a few others. It is a Future in -έω (for -έσω), contracted, and it is accordingly identical with the Present of φιλέω (§ 97 *sqq.*) throughout. Since

[1] Attic λυθεῖμεν, λυθεῖτε, λυθεῖεν, and similarly in the optatives of contracted and of -μι Verbs. The above are Hellenistic (not in N.T.).

[2] [See § 114.—Ed.]

the circumflex accent nearly always appears, it is often called the "Circumflexed Future." The model is from φαίνω, *shine*.

83. ACTIVE VOICE

	Indicative Mood	
	Sing.	*Plur.*
1.	φαν-ῶ	φαν-οῦμεν
2.	φαν-εῖς	φαν-εῖτε
3.	φαν-εῖ	φαν-οῦσι(ν)

Infinitive Mood
φαν-εῖν
Participle
φαν-ῶν -οῦσα -οῦν (see § 42)

MIDDLE VOICE

	Indicative Mood	
	Sing.	*Plur.*
1.	φαν-οῦμαι	φαν-ούμεθα
2.	φαν-ῇ	φαν-εῖσθε
3.	φαν-εῖται	φαν-οῦνται

Infinitive Mood
φαν-εῖσθαι
Participle
φαν-ούμενος

84. SECOND PERFECT. (See § 60.)

This tense has precisely the same terminations as the First Perfect: thus λέλοιπ-α from λείπω, *leave*, like λέλυκ-α, and so throughout the moods.

85. SECOND AORIST. (See § 60.)

The Second Aorist, Active and Middle, has normally the same terminations as the Imperfect Indicative, but in the other moods the endings are the same as the Present. Thus ἔ-λιπ-ον -ες -ε(ν), etc., like ἔλυον; ἐ-λιπ-όμην, like ἐλυόμην.[1] In N.T. Greek, however, we often find the terminations of the First Aorist substituted for those of the Second in act. and mid., as ἦλθα, etc., for ἦλθον (from ἔρχομαι, *come*). So also in the Imperfect, very rarely.

86. The Second Aorist Passive, in -ην, is identical with the First Aorist in terminations, being distinguished by the absence of the θ suffix. But in the Imperative 2nd sing. it has -ηθι—thus, λίπ-ηθι—instead of -ητι. (In πείθω, given below, the θ of the root has the same effect, in changing -ηθι to -ητι, as the suffixal θ of the First Aorist has in other verbs.) The

[1] [Some common Second Aorist Indicative Actives are: ἥμαρτον (ἁμαρτάνω), ἀπέθανον (ἀποθνήσκω), ἔλαβον (λαμβάνω), εἶδον (ὁράω), εἶπον (λέγω). —Ed.]

purpose of the change is to avoid two aspirates following each other, but the *second* is altered instead of the first (§ 7, *d*).

87. SECOND FUTURE

This is conjugated like the First Future: it comes only in the Passive. It is called Second Future to connect it with the Second Aorist Passive.[1]

88. Besides these tenses, the PERFECT and PLUPERFECT MIDDLE (Passive) require a further account, as the conjugation varies considerably with the sounds preceding the person-ending. In the 3rd plural the endings -νται -ντο can only follow vowels, and where the stem of the perfect ends in a consonant a periphrastic substitute is used. Such combinations of the participles with parts of εἰμί, *be*, are not uncommon in all voices. The following types will indicate the conjugation of any perfect or pluperfect middle. It will be well to give the scheme of suffixes, which are considerably modified by combination with the consonants preceding: see § 7.

	Perfect		Pluperfect	
	Sing.	*Plur.*	*Sing.*	*Plur.*
1.	-μαι	-μεθα	-μην	-μεθα
2.	-σαι	-σθε	-σο	-σθε
3.	-ται	[-νται]	-το	[-ντο]

The Pluperfect then may be formed from the Perfect by (usually) prefixing the Augment, and writing -μην for -μαι, etc. In the 3rd plur. ἦσαν, *they were*, must be substituted for εἰσί(ν), *they are*.

The student will not be able always to distinguish between the various kind of stem—labial, guttural, etc.—according to which the perfects in §§ 89–91 are determined. He is advised to make use of the table in § 111, which will show him the various Presents answering regularly to the Perfects found here. The stem of the perfect middle, which gives the tense by simply adding the person-endings from § 88, is given in brackets after each verb quoted below.

89. γράφω (γεγραφ-), *write*, and stems in π, β, φ, as from

[1] [See § 113 B (end).—Ed.]

λείπω (λελειπ-), *leave*; θλίβω (τεθλιβ-), *press*; κρύπτω (κεκρυφ-), *hide*.

τάσσω (τετακ-), *appoint*, and stems in κ, γ, χ, as from λέγω (λελεγ-), *gather*; ταράσσω (τεταραχ-), *trouble*.

	Sing.	*Plur.*	*Sing.*	*Plur.*
1.	γέγραμμαι	γεγράμμεθα	τέταγμαι	τετάγμεθα
2.	γέγραψαι	γέγραφθε	τέταξαι	τέταχθε
3.	γέγραπται	γεγραμμένοι εἰσί(ν)	τέτακται	τεταγμένοι εἰσί(ν)

Infin. γεγράφθαι τετάχθαι — Partic. γεγραμμένος τεταγμένος

90. πείθω (πεπειθ-), *persuade*, and stems in τ, δ, θ, as from φωτίζω (πεφωτιδ-), *enlighten*.

στέλλω (ἐσταλ-), *send*, and stems in λ and ρ, as from ἐγείρω (ἐγηγερ-), *raise*.

	Sing.	*Plur.*	*Sing.*	*Plur.*
1.	πέπεισμαι	πεπείσμεθα	ἔσταλμαι	ἐστάλμεθα
2.	πέπεισαι	πέπεισθε	ἔσταλσαι	ἔσταλθε
3.	πέπεισται	πεπεισμένοι εἰσί(ν)	ἔσταλται	ἐσταλμένοι εἰσί(ν)

Infin. πεπεῖσθαι ἐστάλθαι — Partic. πεπεισμένος ἐσταλμένος

91. There are many perfects in -σμαι, conjugated like πέπεισμαι throughout, which do not come from stems in τ, δ or θ. Thus τετέλεσμαι comes from τελέω (τετελεσ-), *accomplish*. These will all be found in the List of Verbs.

A few forms will be found in the List from stems in ν, present in -αίνω or -ύνω. Thus from μιαίνω, *pollute*, we have 3rd sing. perf. μεμίανται and partic. μεμιαμμένος: the stem is μεμιαν-. No other parts are found.

92. SYNOPSIS (PARADIGM) OF THE MOODS AND TENSES OF πείθω

It will be an assistance to the learner to have all the tenses together in a verb which could form all (except the contracted future).

93. Active Voice

	Indic.	*Imper.*	*Subj.*	*Opt.*	*Infin.*	*Part.*
Pres.	πείθω	πεῖθε	πείθω	πείθοιμι	πείθειν	πείθων
Impf.	ἔπειθον					
Fut.	πείσω	none	none	πείσοιμι	πείσειν	πείσων
1st Aor.	ἔπεισα	πεῖσον	πείσω	πείσαιμι	πεῖσαι	πείσας
2nd Aor.	ἔπιθον	πίθε	πίθω	πίθοιμι	πιθεῖν	πιθών
1st Perf.	πέπεικα	none	πεπείκω	πεπείκοιμι	πεπεικέναι	πεπεικώς
1st Plup.	ἐπεπείκειν					
2nd Perf.	πέποιθα	πέποιθε	πεποίθω	πεποίθοιμι	πεποιθέναι	πεποιθώς
2nd Plup.	ἐπεποίθειν					

94. Middle Voice

Pres.	πείθομαι	πείθου	πείθωμαι	πειθοίμην	πείθεσθαι	πειθόμενος
Imperf.	ἐπειθόμην					
Fut.	πείσομαι	none	none	πεισοίμην	πείσεσθαι	πεισόμενος

1st Aor.	ἐπεισάμην	πεῖσαι	πείσωμαι	πεισαίμην	πείσασθαι	πεισάμενος
2nd Aor.	ἐπιθόμην	πιθοῦ	πίθωμαι	πιθοίμην	πιθέσθαι	πιθόμενος
Perf.	πέπεισμαι	πέπεισο	πεπεισμένος ὦ	πεπεισμένος εἴην	πεπεῖσθαι	πεπεισμένος
Plup.	ἐπεπείσμην					

95. Passive Voice

Pres.	πείθομαι, etc., as Middle					
Imperf.	ἐπειθόμην, ,,	,,				
Perf.	πέπεισμαι, ,,	,,				
Plup.	ἐπεπείσμην, ,,	,,				
1st Aor.	ἐπείσθην	πείσθητι	πεισθῶ	πεισθείην	πεισθῆναι	πεισθείς
2nd Aor.	ἐπίθην	πίθητι [1]	πιθῶ	πιθείην	πιθῆναι	πιθείς
1st Fut.	πεισθήσομαι	none	none	πεισθησοίμην	πεισθήσεσθαι	πεισθησόμενος
2nd Fut.	πιθήσομαι	none	none	πιθησοίμην	πιθήσεσθαι	πιθησόμενος
3rd Fut.	πεπείσομαι	none	none	πεπεισοίμην	πεπείσεσθαι	πεπεισόμενος

[1] For πίθ-ηθι: see § 86, and cf. § 7, *d*.

96. CONTRACTED VERBS

[See also Table III (cover).—Ed.]

Almost all verbs in -άω -έω -όω contract the vowels which come together in the Present and Imperfect tenses. The uncontracted forms are not used, but it may be an assistance to the memory for the student to reproduce them for himself as he learns these verbs, since all the forms now to be given (except the optative) may be deduced from the Regular Verb by the application of the rules given in § 8, *c*.

The following is the conjugation in Present and Imperfect of τιμῶ (-άω), *honour*; φιλῶ (-έω), *love*; δηλῶ (-όω), *make plain*.

97. ACTIVE VOICE

INDICATIVE MOOD

Present

	Sing.	*Plur.*	*Sing.*	*Plur.*
1.	τιμῶ	τιμῶμεν	φιλῶ	φιλοῦμεν
2.	τιμᾷς	τιμᾶτε	φιλεῖς	φιλεῖτε
3.	τιμᾷ	τιμῶσι(ν)	φιλεῖ	φιλοῦσι(ν)

	Sing.	*Plur.*
1.	δηλῶ	δηλοῦμεν
2.	δηλοῖς	δηλοῦτε
3.	δηλοῖ	δηλοῦσι(ν)

Imperfect

	Sing.	*Plur.*	*Sing.*	*Plur.*
1.	ἐτίμων	ἐτιμῶμεν	ἐφίλουν	ἐφιλοῦμεν
2.	ἐτίμας	ἐτιμᾶτε	ἐφίλεις	ἐφιλεῖτε
3.	ἐτίμα	ἐτίμων	ἐφίλει	ἐφίλουν

	Sing.	*Plur.*
1.	ἐδήλουν	ἐδηλοῦμεν
2.	ἐδήλους	ἐδηλοῦτε
3.	ἐδήλου	ἐδηλοῦσαν[1]

[1] Attic ἐδήλουν: cf. ἐλύοσαν, § 63, note 1. Only one example occurs in N.T. (ἐδολιοῦσαν, Rom. 3[13]). [But see M.-H., p. 195, note 2.—Ed.]

98. IMPERATIVE MOOD

	Sing.	*Plur.*	*Sing.*	*Plur.*
2.	τίμα	τιμᾶτε	φίλει	φιλεῖτε
3.	τιμάτω	τιμάτωσαν	φιλείτω	φιλείτωσαν

	Sing.	*Plur.*
2.	δήλου	δηλοῦτε
3.	δηλούτω	δηλούτωσαν

Attic 3 pl. τιμώντων, φιλούντων, δηλούντων.

99. SUBJUNCTIVE MOOD

	Sing.	*Plur.*	*Sing.*	*Plur.*	*Sing.*	*Plur.*
1.	τιμῶ	τιμῶμεν	φιλῶ	φιλῶμεν	δηλῶ	δηλῶμεν
2.	τιμᾷς	τιμᾶτε	φιλῇς	φιλῆτε	δηλοῖς	δηλῶτε
3.	τιμᾷ	τιμῶσι(ν)	φιλῇ	φιλῶσι(ν)	δηλοῖ	δηλῶσι(ν)

The Subjunctive of δηλῶ in the N.T. was probably the same as the Indicative Present, following the analogy of τιμῶ. But ζηλοῦτε (Gal. 4^{17}) might be Indicative. See §§ 105, 279.

100. OPTATIVE MOOD

	Sing.	*Plur.*	*Sing.*	*Plur.*	*Sing.*	*Plur.*
1.	τιμ-ῴην	τιμῷμεν	φιλ-οίην	φιλοῖμεν	δηλ-οίην	δηλοῖμεν
2.	τιμ-ῴης	τιμῷτε	φιλ-οίης	φιλοῖτε	etc., like φιλοίην	
3.	τιμ-ῴη	τιμῷεν	φιλ-οίη	φιλοῖεν		

101. INFINITIVE MOOD

τιμᾶν φιλεῖν δηλοῦν

W.H. generally print δηλοῖν (τιμᾷν), which is not genuine Hellenistic, though found in the best MSS. of N.T.

102. PARTICIPLES. (See § 42.)

τιμῶν (-ῶσα -ῶν) φιλῶν (-οῦσα -οῦν)
δηλῶν (-οῦσα -οῦν)

103. MIDDLE AND PASSIVE VOICES

INDICATIVE MOOD

Present

	Sing.	*Plur.*	*Sing.*	*Plur.*
1.	τιμῶμαι	τιμώμεθα	φιλοῦμαι	φιλούμεθα
2.	τιμᾶσαι[1]	τιμᾶσθε	φιλῇ	φιλεῖσθε
3.	τιμᾶται	τιμῶνται	φιλεῖται	φιλοῦνται

	Sing.	*Plur.*
1.	δηλοῦμαι	δηλούμεθα
2.	δηλοῖ	δηλοῦσθε
3.	δηλοῦται	δηλοῦνται

Imperfect

	Sing.	*Plur.*	*Sing.*	*Plur.*
1.	ἐτιμώμην	ἐτιμώμεθα	ἐφιλούμην	ἐφιλούμεθα
2.	ἐτιμῶ	ἐτιμᾶσθε	ἐφιλοῦ	ἐφιλεῖσθε
3.	ἐτιμᾶτο	ἐτιμῶντο	ἐφιλεῖτο	ἐφιλοῦντο

	Sing.	*Plur.*
1.	ἐδηλούμην	ἐδηλούμεθα
2.	ἐδηλοῦ	ἐδηλοῦσθε
3.	ἐδηλοῦτο	ἐδηλοῦντο

104. IMPERATIVE MOOD

	Sing.	*Plur.*	*Sing.*	*Plur.*
2.	τιμῶ	τιμᾶσθε	φιλοῦ	φιλεῖσθε
3.	τιμάσθω	τιμάσθωσαν	φιλείσθω	φιλείσθωσαν

	Sing.	*Plur.*
2.	δηλοῦ	δηλοῦσθε
3.	δηλούσθω	δηλούσθωσαν

Attic 3 pl. τιμάσθων, φιλείσθων, δηλούσθων.

[1] Classical τιμᾷ: cf. § 69, note 1.

105. SUBJUNCTIVE MOOD

	Sing.	*Plur.*	*Sing.*	*Plur.*
1.	τιμῶμαι	τιμώμεθα	φιλῶμαι	φιλώμεθα
2.	τιμᾷ	τιμᾶσθε	φιλῇ	φιλῆσθε
3.	τιμᾶται	τιμῶνται	φιλῆται	φιλῶνται

	Sing.	*Plur.*
1.	δηλῶμαι	δηλώμεθα
2	δηλοῖ	δηλῶσθε
3.	δηλῶται	δηλῶνται

In N.T. Greek the Subjunctive of δηλῶ tends to become identical with the Present Indicative, as in the Active. But εὐοδῶται (1 Cor. 16^2) is best taken as Subj. Present; and φυσιοῦσθε (1 Cor. 4^6) might be Indicative. See § 279.

106. OPTATIVE MOOD

	Sing.	*Plur.*	*Sing.*	*Plur.*	*Sing.*	*Plur.*
1.	τιμῴμην	τιμῴμεθα	φιλοίμην	φιλοίμεθα	δηλοίμην	δηλοίμεθα
2.	τιμῷο	τιμῷσθε	φιλοῖο	φιλοῖσθε	etc., like φιλοίμην	
3.	τιμῷτο	τιμῷντο	φιλοῖτο	φιλοῖντο		

107. INFINITIVE MOOD

τιμᾶσθαι	φιλεῖσθαι	δηλοῦσθαι

108. PARTICIPLES

τιμώμενος	φιλούμενος	δηλούμενος

For some verbs with irregular contractions see the List of Verbs (§ 166 *sqq.*).

109. NOTES ON THE FORMATION OF THE VERB

These notes are intended to give such information about the structure of the Greek Verb as will enable a learner more easily to assign a form to its origin. Generally speaking, it would not be safe to form such tenses as the Perfect and the Second Aorist from the Present by the application of these rules, as there are

very many forces operating which only a professed historical grammar could give an account of. The learner is advised to study the rules that he may be sure of the conjugation of the very numerous Verbs described in § 111 as *regular*, and may be able to use with ease the table of less regular verbal forms which follows.

110. To conjugate a verb fully—apart from special irregularities catalogued in the List, or in the full accounts of certain verbs elsewhere—we have to know the form of the Present, the Future (active or middle), the Perfect (often the middle as well as the active), and the Second Aorist. Thus with λείπω, *I leave*, we have given the future λείψω, the perfect active λέλοιπα, the perfect middle λέλειμμαι, and 2nd aorist ἔλιπον: these being given, we can find the proper description of any form from this verb that may meet us. This necessary framework, the "Principal Parts," was described in § 62. These tenses are given in the 1st sing. of the indicative, and in the active if there is one. To use these properly we strip off the person-endings and (in past tenses) the augment, which process we express by saying that we need the *stem* (§ 20). Taking these stems in order, we will try to show how the student may work back from each to the Present, and how he may himself form the various tenses belonging to each.

111. A.—PRESENT STEM

The beginner cannot be provided with any systematic account of the Present stem. The most important point for him is the Augment, which separates the Imperfect from the Present: for this see § 119. When this is mastered, he will generally find the Present by trial, looking at verbs in the Lexicon or in the List below, till, out of the few whose first syllable suits the form he wishes to trace, he finds one that will give him that form by the application of the models. A very large number of verbs may be traced at once by the use of this table, which gives terminations of leading tenses in the indicative with the present to which they belong. For convenience we shall call these *regular*, without, however, implying that forms and verbs not given here are really irregular at all.[1]

[1] [See also Table II (cover).—Ed.]

Pres. Act.	*Fut. Act.*	*1st Aor. Act.*	*1st Perf. Act.*	*Perf. Mid.*	*1st Aor. Pass.*
-άω[1] (*a pure*)	-άσω	-ᾶσα	-ᾶκα	-ᾶμαι	-άθην
-άω[1] (*a impure*) -έω[2]	-ήσω	-ησα	-ηκα	-ημαι	-ήθην
-όω[3]	-ώσω	-ωσα	-ωκα	-ωμαι	-ώθην
-ύω[4]	-ύσω	-υσα	-υκα	-υμαι	-ύθην
(-αύω -εύω,[4] similarly)					
-βω -πω[4] -φω -πτω[4]	-ψω	-ψα	-φα	-μμαι	-φθην
-γω -κω -χω[4] -σσω -ττω[4]	-ξω	-ξα	-χα	-γμαι	-χθην
-δω -θω -ζω[4]	-σω	-σα	-κα	-σμαι	-σθην
-αίνω[4]	-ανῶ	-ᾶνα	-αγκα	-αμμαι	-άνθην
-ύνω[4]	-ῦνῶ	-ῦνα		-υμμαι	-ύνθην

112. A number of verbs will show various additions and modifications peculiar to the Present stem. In some there is an element added which disappears outside the Present and Imperfect. Thus compare εὑρ-ίσκ-ω, *find*, with fut. εὑρ-ήσ-ω, 2nd aor. ἐῦρ-ον; φθά-ν-ω, *anticipate*, fut. φθά-σ-ω; αἰσθ-άν-ομαι, *perceive*, 2nd aor. ἠσθ-όμην; ἱκ-νέ-ομαι, *arrive*, 2nd aor. ἱκ-όμην. In these verbs the Present stem has been constructed by adding -ισκ- -ν- -αν- and -νε- respectively, and there are several other suffixes performing the same functions.[5] Other verbs add a syllable at the beginning (reduplication, like that in § 122, but with ι instead of ε for the vowel): thus γί-γν-ομαι, *become* (in N.T. γίνομαι), 2nd aor. ἐ-γεν-όμην; πί-πτ-ω, *fall*, 2nd aor. ἔ-πεσ-ον (for ἔπετον). Some put a nasal into the root, besides adding a suffix to λαγχ-άν-ω, *obtain by lot*, 2nd aor. ἔ-λαχ-ον; μανθ-άν-ω, *learn*, 2nd aor. ἔ-μαθ-ον. Γι-γνώ-σκ-ω, *get to know* (N.T. γινώσκω), adds the syllable at the beginning as well as a suffix (-σκ-) at the end. These samples will illustrate the multiform character of the Present stem. The student of Latin will remember how often in the third conjugation the Perfect is without an element, such as *-sc-*, which appears in the Present.

113. B.—FUTURE STEM

This stem forms the Future Active and Middle, and (except in the class described in the next section) the First Aorist in all

1 Present and Imperfect like τιμάω.
2 Present and Imperfect like φιλέω.
3 Present and Imperfect like δηλόω.
4 All these verbs are like λύω in the Present and Imperfect.
5 Especially common is the suffix *-γω*, for whose various disguises see §§ 6 and 7, *c*.

voices. The general rule for forming this stem would be to strike off any suffixes added to make a Present stem, and then to add -σ-, combining it by the rules given in § 7, *b*. But as the beginner has at present no means of recognising these suffixes, he will appreciate the necessity of supplying the Future stem among the Principal Parts. Two recommendations may be given for his practical guidance. Firstly, let him learn carefully the types of Future from various Presents given in § 111, which will solve the problem for him in the majority of cases. Secondly, let him suspect a Future stem whenever he finds an -σ- (not -σσ-) coming before a termination recognisable as Future or First Aorist; he can then generally find the right place in the Lexicon by eliminating the -σ- and making trial.

The stem forms (*a*) the *Future*, by simply adding the terminations -ω or -ομαι, etc.; (*b*) the *First Aorist*, by prefixing the Augment and adding, -α, -άμην, etc.; (*c*) the *First Aorist Passive*, by augmenting and adding -θην, etc. In this last case, however, since the First Aor. Pass. is sometimes formed from a different stem, and since it more often drops the σ than keeps it (for reasons we cannot here explain), the learner will do well to study the forms in § 111, and to suspect a First Aor. Pass. whenever he sees a θ followed by a termination to be found in the paradigm of ἐλύθην. Of course such "suspicions" will sometimes be unfounded; but in the majority of cases such a "rule of thumb" will prove right.

From the First Aor. Pass. is formed the First Future Pass., by dropping the Augment and changing -θην into -θήσομαι. Thus ἠγέρθην from ἐγείρω, *raise*, 1st fut. ἐγερθήσομαι. (Similarly from the Second Aor. Pass. (§ 118) comes the Second Future, with -ην changed to -ήσομαι; as φανήσομαι from ἐφάνην, 2nd aor. of φαίνω, *shine*.)

114. The rules just given do not apply to *Liquid Verbs* (defined in § 82), unless -νω in the Present is a suffix forming the stem. Liquid Verbs use the suffix -έω (for -έσω) to form their Future, which contracts as shown in the section just quoted. The Present stem, moreover, must be simplified before adding this Future suffix. In most Liquid Verbs this means changing λλ into λ (as ἀγγέλλω, *announce*, fut. ἀγγελῶ), or ejecting the ι that appears before ν or ρ (as κτείνω, *kill*, fut. κτενῶ; σπείρω, *sow*, fut. σπερῶ). Cases not coming under this description will

rarely cause difficulty. Verbs (other than Liquid) making Future in -ῶ are given in the List: most instances are verbs in -ίζω, fut. -ιῶ.

The First Aorist of these Liquid Verbs was originally formed with the suffix σ. This, however, never survives, and only betrays its presence by its effect on the vowel preceding it. To form the tense we strike off the -ῶ of the Future, and then lengthen the vowel preceding the liquid. For this purpose the long form of ε is ει (cf. § 8, *a*), of *a* (in N.T. Greek) always ᾱ. Thus σημαίνω, *signify*, fut. σημᾰν-ῶ, 1st aor. ἐσήμᾱνα; ἀγγέλλω, 1st aor. ἤγγειλα; σκληρῡ́νω, *harden*, fut. σκληρῡν-ῶ, 1st aor. ἐσκλήρῡνα; κρίνω, *judge*, fut. κρῑν-ῶ, 1st aor. ἔκρῑνα. It will be noticed that this process very often brings the Present and the First Aorist stems to the same form, so that forms like ἔκρινε or ἔσπειρε may be either Imperfect or Aorist.

The First Aorist Passive may generally be found by simply striking off the -ῶ of the Future and adding the characteristic θ. But there are some exceptions: thus κτείνω makes ἐκτάνθην, though the vowel in the Future Active is ε; while κλίνω and κρίνω drop the ν, making ἐκλίθην, ἐκρίθην respectively.

115. C.—PERFECT STEMS

For the Reduplication necessary to a Perfect Stem, see § 122.

(1) *First Perfect.* This stem will be found almost entirely covered by the types of "regular" formations in § 111. It will be seen that it may be conveniently found by changing the -σ- of the Future into -κ- when it comes after a vowel, or by striking off the -ῶ or -οῦμαι of a circumflexed Future (§ 82) and substituting -κ-. In Liquid Verbs the vowel is generally changed to α, as στέλλω, *send*, fut. στελῶ, 1st perf. ἔσταλ-κα. The "Aspirated Perfect" in -φα -χα is confined to a very few verbs with stems ending in labials or gutturals respectively, as in the table. As it is not formed by the addition of any suffix, it belongs more properly to the next formation.

116. (2) *Second Perfect.* This stem cannot be formed from verbs in whose Present the -ω is preceded by a vowel.[1] (Ἀκήκοα,

[1] Nor from verbs derived from nouns, like κηρύσσω, *I herald*, derived from κῆρυξ, *herald*.

from ἀκούω, *hear*, is an *apparent* exception to this rule.) No rules can be given at this stage to describe its formation, but the beginner may notice how often an ο appears where the present or future has ε; as πέποιθα from πείθω; γέγονα, compared with future γενήσομαι. The absence of any addition (like -κ-) should also be noticed. The Second Perfect is immeasurably less frequent in the N.T. than the First Perfect in -κ-.

117. (3) The *Perfect Middle* is very simply formed by most verbs which form a First Perfect Active in -κα. Strike off the -κα, and then add the person-endings, or the suffixes for infinitive and participle, as shown in §§ 88–91. It will be found that the rule fails with verbs like πείθω, τελέω, and μιαίνω; but a combination of the "regular" type with the paradigms in §§ 89 *sqq.* will show how to conjugate the great majority of verbs. The theoretical fixing of this stem requires the possession of the "root" of the verb, which the learner is not yet able to get out; when, therefore, the case does not come under the types of § 111, it will generally be wisest to refer at once to the table of principal parts.

118. D.—SECOND AORIST STEM

The first sentence of § 116 may be repeated here; and though the Second Aorist is very much commoner than the Second Perfect, it would be equally inadvisable to give general rules for its formation. The learner will notice, however, that additions characteristic of the Present stem are dropped in the Second Aorist, and that where the Present has an ε in the body of the word, or the Perfect an ο, these vowels have disappeared. Thus πειθ- is the Present stem of πείθω, and πεποιθ- its Second Perfect; but πιθ-, with the short vowel instead of the diphthong, forms the Second Aorist of all voices. The greater simplicity of λαβ-εῖν as compared with λαμβάν-ειν, or εὑρ-εῖν against εὑρίσκ-ειν, is obvious. The very common Second Aorist ἤγαγον, from ἄγω, *lead*, is almost a solitary exception to this rule which calls for shorter and simpler forms.

Help in recognising a Second Aorist Active in the Infinitive and Participle is given by the *accent*: the Infin. Act. is always -εῖν (in the -ω verbs), and the Partic. -ών -οῦσα -όν: the syllable containing -οντ- or -ουσ- always bears the accent (except in the

gen. pl. fem. -ουσῶν). Contrast the Present λύειν, λύων. In the Middle, also, note πιθέσθαι, 2nd Aor., but πείθεσθαι, Present.

For the Second Fut. Pass. see § 113 (end).

119. AUGMENT

The Augment is the sign of *past* time, and therefore belongs only to the Indicative. Since it concerns the *beginning* of a word, the student must early become familiar with its various manifestations, in order to find the word in his lexicon. The ordinary (or *syllabic*) augment, ἐ-, is perfectly simple, being attached to the beginning of verbs with an initial consonant, as πείθω, impf. ἔ-πειθον, etc. Where the person-ending is that of any *past* tense in the Indicative, the learner will naturally look for the augment. He may at first find a little difficulty, even with the Syllabic augment, in verbs compounded with prepositions. In these the augment is attached to the verb itself, and the preposition or prepositions precede it. Thus ἐν-δύω, *put on*, makes its 1st aor. ἐν-έ-δυσα. Before this augment the final vowel of certain prepositions—viz. ἀντί, ἀπό, διά, κατά, ἀνά, ἐπί, μετά, παρά, ὑπό—is *elided* (§ 8, *e*): thus δι-ε-πορεύετο is from διαπορεύομαι, *journey through*.[1] Before the augment ἐκ takes the form ἐξ, as ἐξ-έ-βαλε from ἐκ-βάλλω, *cast out*. See also § 201 (*a*).

There are several words in which (as in Attic) this principle has been carried too far, verbs being augmented as compounds which are not really such. Thus, the classical First Aorist of προφητεύω, *prophesy*, was προ-εφήτευσα (so T.R.), as though the verb were a compound of πρό and φητεύω (which does not exist) instead of a derivative from προφήτης, *prophet*: W.H. here give the regular ἐπροφήτευσα.[2] Other examples will be given in the next section. In some verbs the converse happens: thus καθ-έζομαι, *sit*, forms its Imperfect ἐκαθεζόμην, though it is a compound of κατά and ἕζομαι. In the double compound ἀπο-καθ-ίστημι the augment is put in twice: thus, 1st aor. pass. ἀπ-ε-κατ-ε-στάθην.

[1] [Note that περί and πρό do not elide their final vowel before the augment. —Ed.]

[2] [So also Nestle. Souter prints the classical form.—Ed.]

A very few verbs take the augment ἠ-, as ἠδυνάμην from δύναμαι, *can*; ἤμελλον from μέλλω, *intend*; ἤθελον from θέλω, *wish*. One or two cases of augment omitted will be found in the List (§ 166 ff.).

Verbs beginning with ρ sometimes double the ρ after the augment (as regularly happens in Attic).

120. Verbs beginning with a vowel employ the *temporal* augment, which is properly the lengthening of the initial vowel or diphthong. Thus ἄγω, *lead*, 1st aor. pass. ἤχθην; ἀν-ᾱλίσκω, *destroy*, 1st aor. act. ἀν-ήλωσα; ἐγείρω, *raise*, 1st aor. act. ἤγειρα; ὁμοιόω, *liken*, 1st aor. pass. ὡμοιώθην. When ĭ and ŭ are lengthened there is generally nothing to show it; and vowels which are long already (except ᾱ) naturally remain unchanged. Many verbs beginning with ε- show ει- instead of η- when augmented (see the List). Thus ἔχω, *have*, makes Imperf. εἶχον. Nearly all the diphthongs are more or less found unchanged. Οὐ- is never changed. Of the other diphthongs, we find αι usually augmented to η, αυ to ηυ, ευ to ηυ, οι to ῳ.

Διᾱκονέω, *minister*, is an example of analogical augment (see above): its imperf. διηκόνουν is formed as if the verb were a compound, which it is not, being derived directly from διάκονος. Similarly εὐαγγελίζομαι, *proclaim the gospel*, impf. εὐηγγελιζόμην.

121. Some very peculiar augmented forms may be collected here. Ὁράω, *see*, makes impf. ἑώρων, and the same irregularity comes in ἀνέῳξα from ἀνοίγω, *open*. The forms of this last verb are highly complex, and should be studied in the List, as it is a common word. The peculiarity is that the preposition ἀνά is itself augmented, although the verb is a compound, while the -οίγω sometimes has its own (irregular) augment as well, and can even retain it outside the Indicative. The augment attached to a preposition may be also seen in forms of ἀφίημι. Other irregular augments will be seen in the List under ἄγνυμι and ὠθέω.

122. REDUPLICATION

Reduplication, unlike Augment, belongs to all the moods alike. As used in the Perfect stem, it may be defined as the prefixing of the initial consonant, with the vowel ε: thus λύω, perf.

λέ-λυκα. (The case of words beginning with a vowel will be treated below.) If this initial consonant be an aspirate, the rule of § 7 (*d*) is observed: thus φ- makes reduplication πε-φ-, θ- makes τε-θ-, χ- makes κε-χ-.[1] Verbs which begin with σ and a consonant would, according to the rule, reduplicate with σε-: thus σκύλλω, *distress*, would make perf. mid. "σέσκυλμαι." But there was a tendency in Greek regularly to turn initial σ before a vowel into *h*. We find ἕ-στη-κα as the perf. of ἵστημι, in which the 2nd aor. infin. στῆ-ναι shows the base upon which reduplication worked. In most such verbs, the reduplication ἑ- could not resist further assimilation to the augment ἐ-: hence the type ἔσκυλμαι. In verbs of this description, as well as in those described below, the student will distinguish reduplication from augment by the presence of Perfect-endings, and the continuance of the seeming augment throughout the moods. A few miscellaneous instances of the substitution of augment for reduplication, in verbs with initial consonants, may be left for the List.[2]

123. Verbs beginning with a vowel or diphthong reduplicate with the Temporal Augment, so that for these we may simply refer back to § 120. There are a few verbs, however, which reduplicate by repeating the first syllable, lengthening its vowel the second time. Examples of this so-called "Attic reduplication" are ὄλ-ωλ-α from ὄλ-λυμι, *destroy*; ἀκ-ήκοα from ἀκούω, *hear*; ἐγ-ήγερμαι from ἐγείρω, *raise*. Ἄγω, *lead* uses a similar kind of reduplication for its 2nd aor. ἦγ-αγ-ον, inf. ἀγαγεῖν.

124. VERBS IN -MI

In § 61 the difference between verbs in -ω and verbs in -μι was briefly explained. The beginner may content himself with noticing these characteristics of the verbs which he here enters

1 [φιλέω, πεφίληκα—θεάομαι, τεθέαμαι—χράομαι, κέχρημαι.—Ed.]

2 [Verbs beginning with *two* consonants (except a mute and a liquid), with a double consonant (ζ, ξ, ψ), or with ρ have a simple ἐ (the form of the syllabic augment) for the reduplication:

στέλλω	ἔσταλκα
ζητέω	ἐζήτηκα
ξηραίνω	ἐξήραμμαι
ψεύδομαι	ἔψευσμαι
ῥίπτω	ἔρριμμαι (§ 119).—Ed.]

on. (1) Verbs in -μι are given only in three tenses, Present, Imperfect, and Second Aorist, for the endings of their other tenses are just like those of the -ω verbs. Στήσω, fut. of ἵστημι, is like λύσω; δέδωκα, perf. of δίδωμι, is like λέλυκα, and so on. (2) The person-endings -μι, -μεν, etc., are attached directly to the vowel which belongs to the root, as η or α in ἵστημι, η or ε in τίθημι, etc. In this respect the Perfect Middle of ordinary verbs is precisely similar: indeed the two tenses δίδομαι, pres., and δέδομαι, perf., only differ in the initial δί- and δέ-, except in subjunctive and optative, and in the accent of the infinitive and participle.

125. Verbs in -ω were so much easier and simpler than verbs in -μι that they began to absorb them very early, just as in English the clear and easily-formed past tense in *-d* has invaded a number of verbs which even in Chaucer still used the "strong preterite." Among the classical forms given in the conjugation below, many are constructed by adapting the -ω formations; and in the N.T. there are many more which have come in subsequently in this way. See § 155.

126. The -μι verbs may be classified under four types, which in most respects are uniformly conjugated. Type I is exemplified by ἵστημι, with vowels η (for ᾱ, § 8, *b*) and ᾰ; Type II by τίθημι, vowels η and ε; Type III by δίδωμι, vowels ω and ο. The verbs given for these three types make the difference between Present-stem and Second Aorist by *reduplicating* the former (§ 122), using the vowel ι instead of ε. In the conjugation below will be found I. ἵ-στη-μι, pres.; ἔ-στη-ν, 2nd aor. II. τί-θη-μι, pres.; ἔ-θε-μεν (pl.), 2nd aor.; also, as slightly differing, ἀφ-ί-η-μι (compound of ἵ-η-μι), pres.; ἀφ-εῖ-μεν (pl., = -ε-ε-μεν), 2nd aor. III. δί-δω-μι, pres.; ἔ-δο-μεν (pl.), 2nd aor.; also in 2nd aor. only, ἔ-γνω-ν from γινώσκω.

127. Type IV is formed on an entirely different principle. A suffix -νῡ- is added to form the Present stem. This becomes -νῠ- in the parts where the short vowels come in the other types, *i.e.* in the dual and plural Active, and the Middle throughout. Such a type is naturally impossible in the Second Aorist, since -νῡ- is only a Present-stem suffix. But as a few forms happen to occur in the Active from a "-μι" 2nd aor. in -ῡν, the

conjugation of ἔ-δῡ-ν (from δύω) is given: in these, of course, the υ is part of the root.

128. CONJUGATION OF VERBS IN -ΜΙ[1]

The conjugation is given as in Attic, small type being used where there is no trace of a whole tense or mood in N.T. Greek.

For the variations in the tenses of ἵστημι between transitive and intransitive meanings, see § 156.

ACTIVE VOICE

Present and Imperfect

I.	II.	III.	IV.
ἵστημι, *set up*	τίθημι, *place*	δίδωμι, *give*	δείκνῡμι, *show*

INDICATIVE MOOD

Present

Singular

1.	ἵστημι	τίθημι	δίδωμι	δείκνῡμι
2.	ἵστης	τίθης	δίδως	δείκνῡς
3.	ἵστησι(ν)	τίθησι(ν)	δίδωσι(ν)	δείκνῡσι(ν)

Plural

1.	ἵσταμεν	τίθεμεν	δίδομεν	δείκνῦμεν
2.	ἵστατε	τίθετε	δίδοτε	δείκνῦτε
3.	ἱστᾶσι(ν)	τιθέᾱσι(ν)	διδόᾱσι(ν)	δεικνῦᾱσι(ν)

Ἀφίημι (II), *forgive*, makes 3rd pl. ἀφιᾶσι(ν), otherwise like τίθημι.

Imperfect

Singular

1.	ἵστην	ἐτίθην	ἐδίδουν	ἐδείκνῡν
2.	ἵστης	ἐτίθεις	ἐδίδους	ἐδείκνῡς
3.	ἵστη	ἐτίθει	ἐδίδου	ἐδείκνῡ

[1] [See also Table IV (cover).—Ed.]

Plural

1.	ἵσταμεν	ἐτίθεμεν	ἐδίδομεν	ἐδείκνῦμεν
2.	ἵστατε	ἐτίθετε	ἐδίδοτε	ἐδείκνῦτε
3.	ἵστασαν	ἐτίθεσαν / ἐτίθουν	ἐδίδοσαν / ἐδίδουν	ἐδείκνῦσαν

129. IMPERATIVE MOOD

Singular

2.	ἵστη	τίθει	δίδου	δείκνυε[1]
3.	ἱστάτω	τιθέτω	διδότω	δεικνῦτω

Plural

2.	ἵστατε	τίθετε	δίδοτε	δείκνῦτε
3.	ἱστάτωσαν	τιθέτωσαν	διδότωσαν	δεικνῦτωσαν

Attic 3 pl. ἱστάντων, τιθέντων, διδόντων, δεικνύντων.

130. SUBJUNCTIVE MOOD

Singular

1.	ἱστῶ	τιθῶ	διδῶ	δεικνύω
2.	ἱστῇς	τιθῇς	διδῷς	δεικνύῃς
	and so on, like λύω (§ 65).		etc., but ω for η. 3 sg. in N.T. διδοῖ	etc., like λύω.

131. OPTATIVE MOOD

None of these verbs occur in the Optative Active. The classical forms are as follows:

Singular	*Plural*	*Dual*
1. ἱσταίην	ἱσταῖμεν	2. 3. ἱσταίτην
2. ἱσταίης	ἱσταῖτε	
3. ἱσταίη	ἱσταῖεν	

The forms of the other verbs may be found by putting τιθε- ἁφιε- διδο- respectively for ἱστα- in the tense just given. Δεικνύοιμι is like λύοιμι, § 66.

132. INFINITIVE MOOD

ἱστάναι	τιθέναι	διδόναι	δεικνῦναι

[1] Classical δείκνῡ.

133. PARTICIPLES

ἱστάς (§ 40) τιθείς (§ 42) διδούς (*ib.*) δεικνύς (*ib.*)
Also ἱστῶν (ἱστάω), διδῶν (διδόω), δεικνύων.

134. Like ἵστημι is conjugated φημί, *say* (only in a few forms), but φάθι Imper.

Like τίθημι is ἀφίημι, *forgive*, except where noted; also other compounds of ἵημι, συνίημι, *understand*, and ἀνίημι, *loose*.

Like δείκνυμι are ἀμφιέννυμι, *clothe*; ἀπόλλυμι, *destroy*; σβέννυμι, *quench*; ζώννυμι, *gird*; ῥήγνυμι, *break*; ὄμνυμι, *swear*; μίγνυμι, *mix*; ἀποκτέννυμι, *kill*.

135. Second Aorist

INDICATIVE MOOD

	I. (ἵστημι)	II. (τίθημι)	II. (ἀφίημι)	III. (δίδωμι)	III. (γινώσκω)	IV. (δύω)
			Singular			
1.	ἔστην	none	none	none	ἔγνων	ἔδῡν
2.	ἔστης	,,	,,	,,	ἔγνως	ἔδῡς
3.	ἔστη	,,	,,	,,	ἔγνω	ἔδῡ
			Plural			
1.	ἔστημεν	ἔθεμεν	ἀφ-εῖμεν	ἔδομεν	ἔγνωμεν	ἔδῡμεν
2.	ἔστητε	ἔθετε	ἀφ-εῖτε	ἔδοτε	ἔγνωτε	ἔδῡτε
3.	ἔστησαν	ἔθεσαν	ἀφ-εῖσαν	ἔδοσαν	ἔγνωσαν	ἔδῡσαν

First Aorist forms (found throughout sing. and plur.) are used for the singular of ἔθεμεν, ἀφεῖμεν and ἔδομεν. Note that ἔστην, ἔγνων, and ἔδυν keep long vowels in plural.

136. IMPERATIVE MOOD

			Singular		
2.	στῆθι	θές	δός	γνῶθι	δῦθι
3.	στήτω	θέτω	δότω	γνώτω	δύτω

Plural

2.	στῆτε	θέτε	δότε	γνῶτε	δῦτε
3.	στήτωσαν	θέτωσαν	δότωσαν	γνώτωσαν	δύτωσαν

Attic 3 pl. στάντων, θέντων, δόντων, γνόντων, δύντων.

ἄφ-ες, etc., from ἀφ-ίημι, like θές.

In 2nd sing. στῆθι has a second form found in compounds: thus, ἀνά-στα.

137. SUBJUNCTIVE MOOD

Singular

1.	στῶ	θῶ	δῶ	γνῶ	δύω
2.	στῇς	θῇς	δῷς	γνῷς	δύῃς

and so on, as in the Present.

Also 3 sg. δοῖ, γνοῖ (§ 155), and probably δώῃ. ἀφ-ῶ, etc., from ἀφ-ίημι, like θῶ.

138. OPTATIVE MOOD

Singular

1.	σταίην	θείην	δοίην	γνοίην	none
2.	σταίης	θείης	δοίης	γνοίης	

and so on, as in the Present.

ἀφ-είην, etc., from ἀφ-ίημι, like θείην.

In the N.T. the 2nd Aor. Opt. of δίδωμι is δῴην (only 3rd sing. δῴη). (Carefully distinguish δώῃ *subj.*)

139. INFINITIVE MOOD

στῆναι	θεῖναι	δοῦναι	γνῶναι	δῦναι

ἀφ-εῖναι from ἀφίημι.

140. PARTICIPLES

στάς (§ 40) θείς (§ 42) δούς (*ib.*) γνούς (*ib.*) δύς (*ib.*) ἀφ-είς from ἀφίημι, like θείς.

141. Like ἔστην is ἔβην from βαίνω, *go*; but the Imper.

ἀνά-βα makes 3rd sing. -βάτω, with 2nd plur. ἀνά-βατε as well as -βητε. (Βαίνω is not found in the N.T. uncompounded.)

142. MIDDLE AND PASSIVE VOICES

Present and Imperfect

INDICATIVE MOOD

Present

	I.	II.	III.	IV.
			Singular	
1.	ἵσταμαι	τίθεμαι	δίδομαι	δείκνῦμαι
2.	ἵστασαι	τίθεσαι	δίδοσαι	δείκνυσαι
3.	ἵσταται	τίθεται	δίδοται	δείκνυται
			Plural	
1.	ἱστάμεθα	τιθέμεθα	διδόμεθα	δεικνύμεθα
2.	ἵστασθε	τίθεσθε	δίδοσθε	δείκνυσθε
3.	ἵστανται	τίθενται	δίδονται	δείκνυνται

Δύναμαι has also 2nd sing. δύνῃ (from δύνομαι).

Imperfect

			Singular	
1.	ἱστάμην	ἐτιθέμην	ἐδιδόμην	ἐδεικνύμην
2.	ἵστασο	ἐτίθεσο	ἐδίδοσο	ἐδείκνυσο
3.	ἵστατο	ἐτίθετο	ἐδίδοτο / ἐδίδετο	ἐδείκνυτο
			Plural	
1.	ἱστάμεθα	ἐτιθέμεθα	ἐδιδόμεθα	ἐδεικνύμεθα
2.	ἵστασθε	ἐτίθεσθε	ἐδίδοσθε	ἐδείκνυσθε
3.	ἵσταντο	ἐτίθεντο	ἐδίδοντο	ἐδείκνυντο

Δύναμαι often takes ἠ- for augment (§ 119).
Κρέμαμαι makes 3 sg. impf. ἐκρέμετο.
Ἀφίεμαι, ἀφιέμην, etc., follow τίθεμαι regularly.

143. IMPERATIVE MOOD

Singular

2.	ἵστασο	τίθεσο	δίδοσο	δείκνῦσο
3.	ἱστάσθω	τιθέσθω	διδόσθω	δεικνύσθω

Plural

2.	ἵστασθε	τίθεσθε	δίδοσθε	δείκνυσθε
3.	ἱστάσθωσαν	τιθέσθωσαν	διδόσθωσαν	δεικνύσθωσαν

Attic 3 pl. ἱστάσθων, τιθέσθων, διδόσθων, δεικνύσθων.

144. SUBJUNCTIVE MOOD

Singular

1.	ἱστῶμαι	τιθῶμαι	διδῶμαι	δεικνύωμαι
2.	ἱστῇ	τιθῇ	διδῷ	δεικνύῃ
	etc., like λύωμαι, § 71.		etc., but ω for η	etc., like λύωμαι

145. OPTATIVE MOOD

Singular	*Plural*
1. ἱσταίμην	ἱσταίμεθα
2. ἱσταῖο	ἱσταῖσθε
3. ἱσταῖτο	ἱσταῖντο

As before, the forms of the verbs in II and III may be found by putting τιθε- ἁφιε- διδο- for ἱστα- in the forms above. Δεικνυοίμην is like λυοίμην, § 72.

146. INFINITIVE MOOD

ἵστασθαι	τίθεσθαι	δίδοσθαι	δείκνυσθαι

147. PARTICIPLES

ἱστάμενος	τιθέμενος	διδόμενος	δεικνύμενος

148. Like ἵσταμαι are δύναμαι (§ 142), *can, be able*; ἐπίσταμαι, *know*; κρέμαμαι, *hang*; πίμπραμαι (only Infin.), *burn*; ὄνίναμαι (§ 152), *be profited*.

Like τίθεμαι are ἀφίεμαι, and other compounds of ἵημι.

Like δείκνυμαι are ἀπόλλυμαι, *perish*, and other words given under the Active, § 134.

149. **Second Aorist.** (Middle)

INDICATIVE MOOD

Sg. 1.	none	ἐθέμην	ἐδόμην	none
2.		ἔθου	ἔδου	
3.		ἔθετο	ἔδοτο / ἔδετο	
Pl. 1.		ἐθέμεθα	ἐδόμεθα	
2.		ἔθεσθε	ἔδοσθε	
3.		ἔθεντο	ἔδοντο	

ἀφ-είμην (= -ε -έμην) from ἀφίημι, makes 2 sg. ἀφεῖσο, 3 sg. ἀφεῖτο, etc

150. IMPERATIVE MOOD

Sg. 2.	none	θοῦ	δοῦ	none
3.		θέσθω	δόσθω	
Pl. 2.		θέσθε	δόσθε	
3.		θέσθωσαν	δόσθωσαν	

ἀφ-οῦ, ἀφ-έσθω, etc., like θοῦ. Attic 3 pl. θέσθων, δόσθων.

151. SUBJUNCTIVE MOOD

Sg. 1.	none	θῶμαι	δῶμαι	none
2.		θῇ	δῷ	

etc., like the Present.

ἀφ-ῶμαι, etc., like θῶμαι.

152. OPTATIVE MOOD

Sg. 1.	[σταίμην]	θείμην	δοίμην	none
2.	[σταῖο]	θεῖο	δοῖο	

etc., as in the Present.

Σταίμην is given, though not in actual use, as model for the only form occurring in the N.T., viz. ὀναίμην from ὀνίναμαι, *be profited* (Philem.[20]).

ἀφ-είμην, etc., like θείμην.

153. INFINITIVE MOOD

none	θέσθαι	δόσθαι	none

ἀφ-έσθαι.

154. PARTICIPLES

none	θέμενος	δόμενος	none
ἀφ-έμενος.			

155. FORMS AS FROM VERBS IN -Ω

In the above conjugation many forms are really from verbs in -ω: the complexity of the -μι forms made it natural for them to be supplanted by the nearest corresponding forms from the various -ω verbs. The three kinds of contracted verbs were, in many points, already close to Types I, II, and III of -μι verbs; and we find accordingly that ἐτίθεις, τίθει, and other forms are really borrowed from the conjugation of φιλέω, and ἐδίδουν, etc., from that of δηλόω. Δείκνυμι in its turn is close to λύω, with which in Subjunctive and Optative it wholly agrees. In the N.T. the type δεικνύω leaves not much room for forms of δείκνυμι. No further description need be given of the -ω forms in Type IV of -μι verbs. In ἵστημι we find several forms from ἱστάω: the wholly new Presents ἱστάνω and στήκω hardly come under this head. Τίθημι and δίδωμι both continue into the plural Imperfect Active forms from τιθέω and διδόω. Ἀφίημι and its parallels make a variety of forms from different -ω Presents, ἀφίω (like λύω), ἀφιέω and ἀφέω (like φιλέω). For special irregularities of ἀφίημι, see the List. In the Subjunctive δίδωμι makes 3rd sing. pres. διδοῖ from διδόω, like δηλοῖ (= δηλόῃ, § 99). A curious result of this was that a 2nd aor. subj. δοῖ (3rd sing.) appears. Similarly γνοῖ from γινώσκω. The student must be warned against mistaking these for Optatives. In some editions, including W. H. in the margin, a 2nd aor. subj. δώῃ (3rd sing.) is given in Eph 1^{17} and 2 Tim. 2^{25}: the form is probably right (§ 279, note 2).

156. Paradigms of the -μι Verbs

The forms with which these tenses start are repeated here so as to be visible at a glance. It has not been thought necessary to distinguish here the tenses which occur in Attic but not in the N.T.: we cannot, of course, always say with certainty that their non-occurrence in the N.T. is due to anything more than

accident—indeed, some of the absences duly noted in the above conjugations are certainly due to chance alone.

[The tenses of ἵστημι oscillate in the active between transitive and intransitive:

Trans.	Present	ἵστημι	*I make to stand (set up).*
	Future	στήσω	*I shall make to stand.*
	First Aorist	ἔστησα[1]	*I made to stand.*
Intrans.	Perfect	ἕστηκα	*I stand* (with *Present* meaning).
	Pluperfect	εἱστήκειν / ἑστήκειν	*I was standing* (with *Imperfect* meaning).
	Second Aorist	ἔστην[1]	*I stood.*—Ed.]

The First Aorist and Future Passive are sometimes strict passives in meaning, in other places are simply tenses of the intransitive verb.

For the Principal Parts and other tenses of the various -μι verbs, see the List.

[1] [Note that the smooth breathing occurs in the First and Second Aorist. Elsewhere the rough breathing.—Ed.

157. Active Voice

	Indic	*Imper.*	*Subj.*	*Opt.*	*Infin.*	*Part.*
			Present Stem			
I. Pres.	ἵστημι	ἵστη	ἱστῶ	ἱσταίην	ἱστάναι	ἱστάς
Imp.	ἵστην					
II. Pres.	τίθημι	τίθει	τιθῶ	τιθείην	τιθέναι	τιθείς
Imp.	ἐτίθην					
III. Pres.	δίδωμι	δίδου	διδῶ	διδοίην	διδόναι	διδούς
Imp.	ἐδίδουν					
IV. Pres.	δείκνυμι	δείκνυ	δεικνύω	δεικνύοιμι	δεικνύναι	δεικνύς
Imp.	ἐδείκνυν					
			Second Aorist Stem			
I.	ἔστην	στῆθι	στῶ	σταίην	στῆναι	στάς
II.	ἔθεμεν (pl.)	θές	θῶ	θείην	θεῖναι	θείς
III.	ἔδομεν (pl.)	δός	δῶ	δοίην	δοῦναι	δούς
III.	ἔγνων	γνῶθι	γνῶ	γνοίην	γνῶναι	γνούς
IV.	ἔδυν	δῦθι	δύω		δῦναι	δύς

158. Middle Voice

Present Stem. (Middle and Passive)

I. Pres.	ἵσταμαι	ἵστασο	ἱστῶμαι	ἱσταίμην	ἵστασθαι	ἱστάμενος
Imp.	ἱστάμην					
II. Pres.	τίθεμαι	τίθεσο	τιθῶμαι	τιθείμην	τίθεσθαι	τιθέμενος
Imp.	ἐτιθέμην					
III. Pres.	δίδομαι	δίδοσο	διδῶμαι	διδοίμην	δίδοσθαι	διδόμενος
Imp.	ἐδιδόμην					
IV. Pres.	δείκνυμαι	δείκνυσο	δεικνύωμαι	δεικνυοίμην	δείκνυσθαι	δεικνύμενος
Imp.	ἐδεικνύμην					

Second Aorist Stem. (Middle)

II.	ἐθέμην	θοῦ	θῶμαι	θείμην	θέσθαι	θέμενος
III.	ἐδόμην	δοῦ	δῶμαι	δοίμην	δόσθαι	δόμενος

159. Some Irregular Conjugations

A. Εἰμί, *be*, is thus conjugated.[1]

INDICATIVE MOOD

	Present		Imperfect	
	Sing.	*Plur.*	*Sing.*	*Plur.*
1.	εἰμί	ἐσμέν	ἦμην[2]	ἦμεν or ἤμεθα
2.	εἶ	ἐστέ	ἦς or ἦσθα	ἦτε
3.	ἐστί(ν)[3]	εἰσί(ν)	ἦν	ἦσαν

Future

	Sing.	*Plur.*
1.	ἔσομαι	ἐσόμεθα
2.	ἔσῃ	ἔσεσθε
3.	ἔσται	ἔσονται

160. IMPERATIVE MOOD

Present

	Sing.	*Plur.*
2.	ἴσθι	ἔστε
3.	ἔστω and ἤτω	ἔστωσαν

Attic 3 pl. ὄντων.

	SUBJUNCTIVE MOOD		OPTATIVE MOOD	
	Sing.	*Plur.*	*Sing.*	*Plur.*
1.	ὦ	ὦμεν	εἴην	εἴημεν
2.	ᾖς	ἦτε	εἴης	εἴητε
3.	ᾖ	ὦσι(ν)	εἴη	εἴησαν

Attic opt. pl. was εἶμεν, εἶτε, εἶεν.

161. INFINITIVE MOOD

Present, εἶναι. Future, ἔσεσθαι.

[1] [See also Table II (cover).—Ed.]

[2] The classical form ἦν does not occur.

[3] Accented ἔστι(ν)—not enclitic (§ 12)—at the beginning of a clause, also after several adverbs and conjunctions. So when it denotes *exists* or *is possible*; and in the phrase τοῦτ' ἔστι, *that is*. Otherwise the pres. is enclitic, except εἶ.

PARTICIPLES

Present, ὤν (§ 40). Future, ἐσόμενος.

162. *B.* Εἶμι, *go*, only appears compounded with prepositions in a few forms in the N.T., viz. 3rd pl. pres. ἴᾶσι(ν), 3rd sing. imp. ἦει, pl. ἦεσαν, infin. ἰέναι, partic. ἰών (§ 40). In Attic it proceeds thus—

Present Indic. εἶμι, εἶ, εἶσι; ἴτον; ἴμεν, ἴτε, ἴᾶσι(ν). (Note *accent.*)
Imperfect ἦα, ἦεισθα, ἦει(ν); ἤτην; ἦμεν, ἦτε, ἦσαν.
Imperative ἴθι, ἴτω; ἴτον, ἴτων; ἴτε, ἰόντων.
Subjunctive ἴω, etc. (like λύω).
Optative ἴοιμι, etc. (like λύοιμι).

163. *C.* Κεῖμαι, *I am laid, lie*, has conjugation much like a Perfect Middle. Thus:

Present Indic. κεῖμαι, κεῖσαι, κεῖται; κεῖσθον; κείμεθα, κεῖσθε, κεῖνται.
Imperfect, ἐκείμην, ἔκεισο, ἔκειτο; ἐκείσθην; ἐκείμεθα, ἔκεισθε, ἔκειντο.
Imperative κεῖσο (like λέλυσο, § 70).
Infin. κεῖσθαι.
Partic. κείμενος.

164. *D.* Οἶδα, *know*, is a Perfect, whose Present [εἴδω] does not exist. (Compare the Latin *novi* (Perf.), "I know": Eng. "I *wot*" is the same word as οἶδα.) The Indicative, οἶδα, in N.T. Greek is inflected like λέλυκα, and its Pluperfect, ᾔδειν, like ἐλελύκειν (§ 63). Two older forms occur rarely: ἴστε, 2nd pl. perf. (best taken as imper.), and ἴσᾶσι(ν), 3rd pl. The Imperative is ἴσθι, ἴστω; ἴστε, ἴστωσαν; ἴστον, ἴστων. The Subjunctive, εἰδῶ, etc., is regularly inflected. Optative, εἰδείην, etc., like εἴην above (§ 160). Infinitive, εἰδέναι. Participle, εἰδώς (§ 42). Future Indic. εἰδήσω.[1]

Attic—Perf. οἶδα, οἶσθα, οἶδε; ἴστον; ἴσμεν, ἴστε, ἴσᾶσι(ν).
Pluperf. ᾔδη, ᾔδησθα, ᾔδει(ν); ᾔστην; ᾖσμεν, ᾖστε, ᾖσαν.
Future εἴσομαι.

165. *E.* Κάθημαι, *sit*, like κεῖμαι, is inflected mainly as a Perfect. In the Pres. and Imperf. Indic. κάθημαι, ἐκαθήμην, like λέλυμαι, ἐλελύμην (§ 69); so also Imper. κάθησο and Infin. καθῆσθαι. But the Subjunctive is καθῶμαι (like λύωμαι, § 71),

[The forms of this Verb are tabulated in Table II (cover).—Ed.]

and Partic. καθήμενος (not καθημένος, as a Perfect). Future, καθήσομαι.

A verb κάθομαι (*i.e.* an invasion of a -μι verb by -ω forms, as in § 155) supplies the forms in 2nd sing., κάθῃ, Pres. Indic., and κάθου, Pres. Imper. The verb was not recognised as a compound of κατά; cf. § 119.

166. LIST OF VERBS

The following list contains nearly all the verbs in the New Testament which do not conform to the types described as "regular" in § 111 (p. 58), or have tenses not allowed for in the table there. In the first six columns the "principal parts" are given in the usually accepted order, while in the seventh any additional peculiarities are noted, and the other tenses named which are found in the N.T. If these are formed regularly from the principal parts (see §§ 111–122), only the name of the tense is put down. The Imperfect and Pluperfect are printed only if there is some peculiarity.

All the verbs have been given in their *uncompounded* form, except when a compound has peculiarities affecting the form of the preposition. To find a word in this list, the student must begin by striking off the preposition if there is one attached.

Verbs not occurring except in the present or imperfect are omitted, unless there is some peculiarity in the augment, or something which affects finding the word in the Lexicon.

The following *regular* verbs beginning in σ take ἐ- for the reduplication: σκάπτω, σκοτίζω, σκοτόω, σπαργανόω, σπιλόω, σταυρόω, στερέω, στεφανόω. (See § 122.) Others, as σαρόω, σεσάρωμαι, reduplicate. Both classes are omitted from the list.

The reader will understand that the meanings given are necessarily incomplete.

Present	*Future*	*Aorist*	*Perfect Act.*	*Perfect Mid.*	*Aorist Pass.*	*Notes*
167.						
ἀγγέλλω, *announce*	ἀγγελῶ	ἤγγειλα	ἤγγελκα	ἤγγελμαι	ἠγγέλην	
ἄγνυμι, *break*	ἐάξω	ἔαξα			ἐάγην	With peculiar future cf. retention of augment in subj. 2 aor. p. κατ-εαγῶ
ἄγω, *lead*	ἄξω	ἤγαγον (§ 123) ἦξα (rare)		ἦγμαι	ἤχθην	1 fut. p.
αἰνέω, *praise*	αἰνέσω	ἤνεσα				
αἱρέω, *take*	αἱρήσω ἑλῶ	εἷλον (inf. ἑλεῖν § 85)		ἥρημαι	ἡρέθην	
ἄἴρω, *take up, away*	ἀρῶ	ἦρα (inf. ἆραι)	ἦρκα	ἦρμαι	ἤρθην	1 fut. p.
αἰσθάνομαι, *perceive*		ἠσθόμην				
ἀκούω, *hear*	ἀκούσω ἀκούσομαι	ἤκουσα	ἀκήκοα (§ 123)		ἠκούσθην	1 fut. p.
168.						
ἀλείφω, *anoint*	ἀλείψω	ἤλειψα			ἠλείφθην	
ἀλλάσσω, *change*	ἀλλάξω	ἤλλαξα		ἤλλαγμαι	ἠλλάγην	2 fut. p.
ἅλλομαι, *leap*		ἠλόμην, ἠλάμην				
ἁμαρτάνω, *sin*	ἁμαρτήσω	ἥμαρτον ἡμάρτησα	ἡμάρτηκα			
ἀμφιέννυμι, ἀμφιέζω- and -άζω *put on*				ἥμφίεσμαι		Compound of ἕννυμι.

Present	*Future*	*Aorist*	*Perfect Act.*	*Perfect Mid.*	*Aorist Pass.*	*Notes*
ἀναλίσκω, ἀναλόω, *destroy*	ἀναλώσω	ἀνήλωσα			ἀνηλώθην	
ἀνοίγω, *open*	ἀνοίξω	ἀνέῳξα ἤνοιξα ἠνέῳξα	ἀνέῳγα	ἀνέῳγμαι ἤνοιγμαι ἠνέῳγμαι	ἀνεῴχθην ἠνοίχθην ἠνεῴχθην ἠνοίγην	1 and 2 fut. p. Compound of οἴγω, but with double and irregular augments and reduplication: see § 121.
169.						
ἀπο-καθ-ίστημι, *restore*	: see ἵστημι				ἀπεκατεστάθην (§ 119)	
ἀρέσκω, *please*	ἀρέσω	ἤρεσα				
ἀρκέω, *suffice*	ἀρκέσω	ἤρκεσα				1 fut. p. ἀρκεσθήσομαι.
ἁρπάζω, *snatch*	ἁρπάσω	ἥρπασα	ἥρπακα		ἡρπάσθην ἡρπάγην	2 fut. p.
αὐξάνω, αὔξω, *grow*	αὐξήσω	ηὔξησα			ηὐξήθην	
ἀφίημι, ἀφίω, *forgive*	: see ἵημι					See §§ 128–155. Also 2 sing. pres. ἀφεῖς. Impf. ἤφιον. 3 pl. perf. p. ἀφέωνται.
170.						
βαίνω, *go*	βήσομαι	ἔβην (§ 141)	βέβηκα			
βάλλω, *cast*	βαλῶ βαλοῦμαι	ἔβαλον (§ 85)	βέβληκα	βέβλημαι	ἐβλήθην	1 fut. p. Verbals βλητός, βλητέος (§ 255).

Present	*Future*	*Aorist*	*Perfect Act.*	*Perfect Mid.*	*Aorist Pass.*	*Notes*
βδελύσσομαι, *loathe*				ἐβδέλυγμαι		
βιβρώσκω, *eat*			βέβρωκα			
βλαστάνω, βλαστάω, *sprout*		ἐβλάστησα				
βούλομαι, *will, wish*					ἐβουλήθην	
171.						
γαμέω, *marry*		ἐγάμησα ἔγημα	γεγάμηκα		ἐγαμήθην	
γελάω, *laugh*	γελάσω					
γηράσκω, *grow old*		ἐγήρασα				
γίνομαι, *become*	γενήσομαι	ἐγενόμην	γέγονα	γεγένημαι	ἐγενήθην	Classical pres. γίγνομαι.
γινώσκω, *come to know*	γνώσομαι	ἔγνων (§§ 135–140)	ἔγνωκα	ἔγνωσμαι	ἐγνώσθην	Classical pres. γιγνώσκω. 1 fut. p.
γράφω, *write*	γράψω	ἔγραψα	γέγραφα	γέγραμμαι	ἐγράφην	1 aor. m.
172.						
δεῖ (impers.) *it is necessary*						Subj. δέῃ Infin. δεῖν. Neut. part. δέον (pl. δέοντα). Impf. ἔδει.
δείκνυμι, δεικνύω *show*	δείξω	ἔδειξα		δέδειγμαι	ἐδείχθην	1 aor. m. See §§ 128–158.
δέομαι, *beseech*					ἐδεήθην	Does not contract εο.

Present	*Future*	*Aorist*	*Perfect Act.*	*Perfect Mid.*	*Aorist Pass.*	*Notes*
δέρω, *beat*		ἔδειρα				2 fut. p. δαρήσομαι.
δέω, *bind*	δήσω	ἔδησα	δέδεκα	δέδεμαι	ἐδέθην	1 aor. m.
διακονέω, *serve*						Regular, but augment διηκ. (§120)
διδάσκω, *teach*	διδάξω	ἐδίδαξα			ἐδιδάχθην	
δίδωμι, διδόω, *give*	δώσω δώσομαι	ἔδωκα ἔδομεν (pl. only) ἐδόμην	δέδωκα	δέδομαι	ἐδόθην	1 fut. p. See §§ 128–158.
δοκέω, *seem, suppose*		ἔδοξα				
δραμεῖν	: see τρέχω					
δύναμαι, *can, be able*	δυνήσομαι				ἠδυνήθην ἠδυνάσθην (and ἐδ.). See § 119	See §§ 142–154.
δύνω, δύω, *set, sink*		ἔδυσα ἔδυν (§§ 135–140)		δέδυμαι		1 aor. m.
173.						
ἐάξω (fut.), etc.	: see ἄγνυμι					
ἐάω, *allow*	ἐάσω					εἰ- when augmented.
ἐγγίζω, *approach*	ἐγγίσω ἐγγιῶ	ἤγγισα	ἤγγικα			
ἐγείρω, *arouse*	ἐγερῶ	ἤγειρα		ἐγήγερμαι (§ 123)	ἠγέρθην	1 fut. p.
ἐδαφίζω, *raze*	ἐδαφιῶ					
ἐθίζω, *accustom*				εἴθισμαι		
ἔθω, *be wont*			εἴωθα			Pres. obsolete. 3 pl. plup. εἰώθεσαν.

Present	*Future*	*Aorist*	*Perfect Act.*	*Perfect Mid.*	*Aorist Pass.*	*Note*
174.						
[εἴδω]	εἰδήσω, *shall know*	εἶδον *saw*, (§ 85)	οἶδα, *know*			Pres. not used. For εἶδον see ὁράω ; for οἶδα, § 164.
εἴκω, *resemble*			ἔοικα			Pres. obsolete. Εἴκω, *yield* (regular) is a separate word.
εἰμί, *be*	: see §§ 159–161					
εἶμι, *go*	: see § 162					
εἶπον, *said*	: see λέγω, also § 85.					Unchanged stem (εἰπ.) in the moods.
εἴρω, *say*	ἐρῶ		εἴρηκα	εἴρημαι	ἐρρέθην ἐρρήθην (inf. ῥηθῆναι, ptc. ῥηθείς)	Pres. obsolete. See under λέγω.
175.						
ἐλαύνω, *drive*		ἤλασα	ἐλήλακα			
ἐλεέω, ἐλεάω, *pity*	: regular, but double present stem.					
ἐλεῖν	: see αἱρέω					
ἐλήλυθα, ἐλθεῖν	: see ἔρχομαι					
ἑλκόω, *make sore*				εἕλκωμαι		
ἕλκω, *drag*	ἑλκύσω	εἵλκυσα				εἱ—when augmented.
ἐλλογάω, ἐλλογέω, *impute*	: regular, but double present stem.					
ἐλπίζω, *hope*	ἐλπ¹	ἤλπισα	ἤλπικα			

Present	*Future*	*Aorist*	*Perfect Act.*	*Perfect Mid.*	*Aorist Pass.*	*Notes*
176.						
ἐμέω, *vomit*		ἤμεσα				
ἐνεγκεῖν	: see φέρω					
ἔοικα	: see εἴκω					
ἕπομαι, *follow*						Impf. εἱπόμην.
ἐραυνάω, ἐρευνάω, *search*	: regular, but spelling varies.					
ἐργάζομαι, *work*		εἰργασάμην ἠργασάμην		εἴργασμαι	εἰργάσθην	Augmented εἰρ. or ἠρ.
ἑρμηνεύω, *interpret*						Drops augment, otherwise regular.
ἔρχομαι, *come, go*	ἐλεύσομαι	ἦλθον (§ 85) (inf. ἐλθεῖν)	ἐλήλυθα			
ἐρῶ, etc.	: see εἴρω					
ἐρωτάω, ἐρωτέω *ask*	: regular, but double present stem.					
177.						
ἐσθίω, ἔσθω, *eat*	φάγομαι (§ 69, note 1)	ἔφαγον				
εὐαγγελίζω, *preach the gospel to*						Regular, but puts augment *after* εὐ- (§ 120). Always deponent, except in Rev. 10^{7}, 14^{6}.
εὐδοκέω, *be well-pleased*		εὐδόκησα ηὐδόκησα				

Present	*Future*	*Aorist*	*Perfec Act.*	*Perfect Mid.*	*Aorist Pass.*	*Notes*
εὑρίσκω, *find*	εὑρήσω	εὗρον (§ 85)	εὕρηκα		εὑρέθην	εὑ- or ηὑ when augmented: so other verbs in ευ-. 2 aor. m. 1 fut. p.
ἐφίστημι, *set over*: see ἵστημι						
ἔχω, *have*	ἕξω ἕξομαι	ἔσχον (inf. σχεῖν)	ἔσχηκα			Impf. εἶχον: see § 85, also § 63, note 2.
		ἐσχόμην				
178.						
ζάω, *live*	ζήσω ζήσομαι	ἔζησα				For ζήω: like τιμάω in pres. and impf., but η for ᾱ.
ζεύγνυμι, *yoke*		ἔζευξα				
ζέω, *boil*						Does not contract εω and εο.
ζωγρέω, *take alive*				ἐζώγρημαι		
ζώννυμι, ζωννύω, *gird*	ζώσω ζώσομαι	ἔζωσα		ἔζωσμαι		1 aor. m.
ἡττάω, ἡσσόω, *conquer*				ἥττημαι	ἡσσώθην	See § 7, *c*.
179.						
θάλλω, *bloom*		ἔθαλον				
θάπτω, *bury*		ἔθαψα			ἐτάφην	For changes of root θαφ., see § 7, *d*.
θέλω, *wish*	θελήσω	ἠθέλησα (§ 119)				Class. also ἐθέλω.
θήσω, etc.	: see τίθημι					
θιγγάνω, *touch*		ἔθιγον				

Present	*Future*	*Aorist*	*Perfect Act.*	*Perfect Mid.*	*Aorist Pass.*	*Notes*
θλάω, *crush*						1 fut. p. θλασθήσομαι.
θνήσκω, *die*	θανοῦμαι	ἔθανον	τέθνηκα			Perf. inf. τεθνηκέναι and τεθνάναι (Acts 14[19]).
θραύω, *bruise*				τέθραυσμαι		
θρέψω, etc.	: see τρέφω					
θύω, *sacrifice, kill*		ἔθυσα		τέθυμαι	ἐτύθην (=ἐθύθην, § 7, *d*)	
180.						
ἰδεῖν	: see ὁράω					
ἰέναι	: see εἶμι, § 162					
ἵημι, *send*	ἥσω	ἧκα		ἕωμαι (ptc. εἱμένος)	ἕθην	See ἀφίημι. 1 fut. p.
ἱκνέομαι, *arrive*		ἱκόμην				
ἱλάσκομαι, *be propitious*					ἱλάσθην	
ἵστημι, ἱστάνω, ἱστάω, *set up*	στήσω στήσομαι	ἔστησα ἔστην, *stood*	ἕστηκα, *stand,* (Inf. ἑστάναι, also ἑστακέναι, ptc. ἑστώς and ἑστηκώς).		ἐστάθην	See §§ 128–158. Plup. ἱστήκειν, also written ἑστ. and εἱστ. 1 fut. p. *N.B.* ἔστησαν (3 pl.) may be either 1 aor. or 2 aor.
181.						
καθαίρω, *purify*		ἐκάθαρα		κεκάθαρμαι (T.R.)		Carefully distinguish καθαιρέω.

Present	*Future*	*Aorist*	*Perfect Act.*	*Perfect Mid.*	*Aorist Pass.*	*Notes*
καθαρίζω, *purify*	καθαριῶ	ἐκαθέρισα ἐκαθάρισα		κεκαθέρισμαι κεκαθάρισμαι	ἐκαθερίσθην ἐκαθαρίσθην	-αρ- always where not augmented. These two verbs are *not* compounds of κατά.
καθέζομαι, *sit* καθεύδω, *sleep* κάθημαι, *sit* (§ 165) καθίζω, *seat, sit*	regular, but augmented ἑκ, as if not compounds: see § 119.					
καίω, *burn*	καύσω	ἔκαυσα		κέκαυμαι	ἐκαύθην ἐκάην	1 fut. p. 2 fut. p.
καλέω, *call*	καλέσω καλέσομαι	ἐκάλεσα	κέκληκα	κέκλημαι	ἐκλήθην	1 aor. m. 1 fut. p.
κάμνω, *grow weary* 182.		ἔκαμον				
κεῖμαι, *be laid, lie* (§ 163)						
κείρω, *shear*		ἔκειρα				1 aor. m.
κέλλω, *run aground*		ἔκειλα				Also ὀκέλλω, 1 aor. a. ὤκειλα. (Acts 27[41]).
κεράννυμι, *mix*		ἐκέρασα		κεκέρασμαι κέκραμαι		
κερδαίνω, *gain*	κερδανῶ κερδήσω	ἐκέρδανα ἐκέρδησα				1 fut. p. κερδηθήσομαι.
κίχρημι (χράω), *lend*		ἔχρησα				
κλαίω, *weep*	κλαύσω κλαύσομαι	ἔκλαυσα				

Present	*Future*	*Aorist*	*Perfect Act.*	*Perfect Mid.*	*Aorist Pass.*	*Notes*
κλάω, *break*		ἔκλασα			ἐκλάσθην	
κλείω, *shut*	κλείσω	ἔκλεισα		κέκλεισμαι	ἐκλείσθην	
κλίνω, *incline* 183.	κλινῶ	ἔκλινα	κέκλικα		ἐκλίθην	
κομίζω, *carry, recover*	κομίσομαι κομιοῦμαι	ἐκόμισα				1 aor. m.
κόπτω, *beat*	κόψω κόψομαι	ἔκοψα			ἐκόπην	1 aor. m. 2 fut. p.
κορέννυμι, *satisfy*				κεκόρεσμαι	ἐκορέσθην	
κράζω, *cry*	κράξω κεκράξομαι (§ 75, note)	ἔκραξα ἐκέκραξα ἔκραγον	κέκραγα			
κρέμαμαι, κρεμάννυμι, *hang*		ἐκρέμασα			ἐκρεμάσθην	See § 148. Once ἐκρέμετο from κρέμομαι.
κρίνω, *judge*	κρινῶ	ἔκρινα	κέκρικα	κέκριμαι	ἐκρίθην	
κρύπτω, *hide*	κρύψω	ἔκρυψα		κέκρυμμαι	ἐκρύβην	1 aor. m. 1 fut. p. ἔκρυβον (probably impf.) as from a pres. κρύβω.
κτείνω, κτέννω, κτέννυμι, *kill*	κτενῶ	ἔκτεινα			ἐκτάνθην	
κτίζω, *create*		ἔκτισα		ἔκτισμαι	ἐκτίσθην	
κυέω, κύω, *bring forth*		ἐκύησα				
κυλίω, *roll* 184.	κυλίσω	ἐκύλισα		κεκύλισμαι		
λαγχάνω, *get by lot*		ἔλαχον				
λακῆσαι	: see λάσκω					

Pres. better λακέω.

Present	*Future*	*Aorist*	*Perfect Act.*	*Perfect Mid.*	*Aorist Pass.*	*Notes*
λαμβάνω, *take*	λήμψομαι	ἔλαβον	εἴληφα	εἴλημμαι	ἐλήμφθην	2 aor. m. 1 fut. p. T.R. reads the classical ληψ., ἐληφ.
λανθάνω, *escape notice*		ἔλαθον		λέλησμαι		2 aor. m.
λάσκω, λακέω, *burst*		ἐλάκησα				
λέγω, *say*	ἐρῶ	εἶπον	εἴρηκα	εἴρημαι	ἐρρέθην ἐρρήθην ἐλέχθην	1 aor. m. ἐλεξάμην. See εἴρω and εἶπον.
λέγω, *gather*	λέξω	ἔλεξα		λέλεγμαι		1 aor. m.
λείπω, λιμπάνω, *leave*	λείψω	ἔλιπον ἔλειψα		λέλειμμαι	ἐλείφθην	
λούω, *wash*		ἔλουσα		λέλουμαι λέλουσμαι		1 aor. m.
185.						
μακαρίζω, *call happy or blessed*	μακαριῶ					
μανθάνω, *learn*		ἔμαθον	μεμάθηκα			
μαρτύρομαι (*call to witness*), *protest, charge*		ἐμαρτυράμην				
μεθύω, *be drunken*					ἐμεθύσθην	μεθύσκομαι, *get drunk*. Impf. ἔμελλον and ἤμελλον (§ 119).
μέλλω, *intend*	μελλήσω					
μέλει (impers.) *it is a care*	μελήσομαι				ἐμελήθην	1 fut. p.

Present	*Future*	*Aorist*	*Perfect Act.*	*Perfect Mid.*	*Aorist Pass.*	*Notes*
μένω, *remain*	μενῶ	ἔμεινα	μεμένηκα			
μιαίνω, *pollute*				μεμίαμμαι	ἐμιάνθην	
				(T.R. μεμίασμαι)		
μίγνυμι, *mix*		ἔμιξα		μέμιγμαι		
μιμνήσκω, *remind*	μνήσω	ἔμνησα		μέμνημαι	ἐμνήσθην	1 fut. p.
μνηστεύω, *betroth*				ἐμνήστευμαι	ἐμνηστεύθην	
186.				(T.R. μεμ-)		
νέμω, *distribute*					ἐνεμήθην	
νύσσω, *pierce*		ἔνυξα			ἐνύγην	
νυστάζω, *slumber*		ἐνύσταξα				
ξηραίνω, *dry up*		ἐξήρανα		ἐξήραμμαι	ἐξηράνθην	
ξυρέω, ξύρω, *shave*	ξυρήσομαι			ἐξύρημαι		1 aor. m. ἐξυράμην.
187.						
οἶδα	: see § 164.					
οἰκτείρω, *pity*	οἰκτειρήσω					
οἶομαι, *think*						
οἴσω (fut.)	: see φέρω					1 sing. pres. οἶμαι.
οἴχομαι, *have gone*						
ὀκέλλω	: see κέλλω			ὄχημαι		
188.						
ὄλλυμι, ὀλλύω,	ὀλέσω	ὤλεσα	ὄλωλα (§ 123)			2 aor. m. ὠλόμην.
destroy	ὀλῶ					
	ὀλοῦμαι					
ὄμνυμι, ὀμνύω,			ὤμοσα			
swear						
ὀνίνημι, *profit*						
						2 aor. m. ὠνάμην (opt. ὀναίμην. See § 152).

Present	*Future*	*Aorist*	*Perfect Act.*	*Perfect Mid.*	*Aorist Pass.*	*Notes.*
ὁράω, *see*	ὄψομαι	εἶδον (inf. ἰδεῖν, etc.: see § 85)	ἑώρακα ἑόρακα		ὤφθην	Impf. ἑώρων, but προ-εώρων (§ 121). 1 aor. m. ὠφάμην. 1 fut. p. βλέπω also used for pres.
ὀργίζω, *anger*	ὀργιῶ				ὠργίσθην	
ὀρθόω, *set upright*	ὀρθώσω	ὤρθωσα			ὠρθώθην ὀρθώθην (once)	
ὁρίζω, *define*	ὁριῶ ὁρίσω	ὥρισα		ὥρισμαι	ὡρίσθην	
ὀρύσσω, *dig*		ὤρυξα			ὠρύχθην ὠρύγην	
ὀφείλω, *owe*		[ὄφελον: see § 295]				1 aor. ὤφειλα.
189.						
παίζω, *play*	παίξω	ἔπαιξα			ἐπαίχθην	1 fut. p.
πάσχω, *suffer*		ἔπαθον	πέπονθα			
παύω, *stop*	παύσω παύσομαι	ἔπαυσα		πέπαυμαι		1 aor m. 2 fut. p. παήσομαι.
πείθω, *persuade*	πείσω	ἔπεισα	πέποιθα	πέπεισμαι	ἐπείσθην	1 fut. p. See §§ 92–95.
πεινάω, *hunger*	πεινάσω	ἐπείνασα				
πείρω, *pierce*		ἔπειρα				
πετάννυμι, *spread*		ἐπέτασα				
πήγνυμι, *fix*		ἔπηξα				
190.						
πίμπλημι, *fill*		ἔπλησα		πέπλησμαι	ἐπλήσθην	1 fut. p. With ἐν makes ἐμπιπλάω.
πίμπρημι, *burn*		ἔπρησα				

Present	*Future*	*Aorist*	*Perfect Act.*	*Perfect Mid.*	*Aorist Pass.*	*Notes*
πίνω, *drink*	πίομαι (see § 69, note 1)	ἔπιον (inf. often πεῖν)	πέπωκα		ἐπόθην	
πιπράσκω, *sell*			πέπρακα	πέπραμαι	ἐπράθην	
πίπτω, *fall*	πεσοῦμαι	ἔπεσον (see § 85)	πέπτωκα			
πλάσσω, *form*		ἔπλασα			ἐπλάσθην	
πλατύνω, *broaden*				πεπλάτυμμαι	ἐπλατύνθην	
πλέκω, *weave*		ἔπλεξα			ἐπλάκην	
πλέω, *sail*		ἔπλευσα				Does not contract εο or εω.
πλήσσω, *strike*		ἔπληξα			ἐπλήγην (ἐξεπλάγην)	
191.						
πνέω, *blow*		ἔπνευσα				Does not contract εο, εω, εη.
πνίγω, *choke*		ἔπνιξα			ἐπνίγην	
πρίω (πρίζω), *saw*					ἐπρίσθην	
προφητεύω, *prophesy*	: regular					T.R. augments προεφ.: see § 119.
πτύω, *spit*	πτύσω	ἔπτυσα				1 fut. p. πτυσθήσομαι.
πυνθάνομαι, *inquire*		ἐπυθόμην				
192.						
ῥαίνω, *sprinkle*				ῥέραμμαι		
ῥαντίζω, *sprinkle*		ἐρράντισα ἐράντισα		ῥεράντισμαι (some read ἐρρ., others ῥερ.)		1 aor. m.
ῥεω, *flow*	ῥεύσω				ἐρρύην (ἐρύην)	
ὀηθείς, etc.	: see εἴρω					

Present	*Future*	*Aorist*	*Perfect Act.*	*Perfect Mid.*	*Aorist Pass.*	*Notes*
ῥήσσω, ῥήγνυμι, *break*	ῥήξω	ἔρ(ρ)ηξα				
ῥιζόω, *root*		ἐρίζωσα		ἐρρίζωμαι	ἐριζώθην	1 fut. p.
ῥίπτω, ῥιπτέω, *cast*		ἔρ(ρ)ιψα		ἔρ(ρ)ιμμαι (some ῥέρι.)		Some distinguish between ῥίπτω and ῥιπτέω.
ῥύομαι, *deliver*	ῥύσομαι	ἐρ(ρ)υσάμην			ἐρ(ρ)ύσθην	
ῥώννυμι, *strengthen*				ἔρρωμαι		Only in imperat. ἔρρωσο, *farewell*.
193.						
σβέννυμι, σβενύω, *quench*	σβέσω	ἔσβεσα			ἐσβέσθην	1 fut. p.
σέβομαι, *worship*					ἐσεβάσθην	
σείω, *shake*	σείσω	ἔσεισα			ἐσείσθην	
σήπω, *rot*			σέσηπα			
σκύλλω, *annoy*				ἔσκυλμαι		
σπάω, *draw*	σπάσω	ἔσπασα		ἔσπασμαι	ἐσπάσθην	1 aor. m.
σπείρω, *sow*		ἔσπειρα		ἔσπαρμαι	ἐσπάρην	
194.						
στέλλω, *send*	στελῶ	ἔστειλα	ἔσταλκα	ἔσταλμαι	ἐστάλην	1 aor. m.
στενάζω, *groan*		ἐστέναξα				
στήκω, *stand*						Only pres. and impf. Newly formed from ἕστηκα. See ἵστημι.
στηρίζω, *confirm*	στηρίξω	ἐστήριξα ἐστήρισα		ἐστήριγμαι	ἐστηρίχθην	
στρέφω, *turn*	στρέψω	ἔστρεψα		ἔστραμμαι (ἔστρεμμαι)	ἐστράφην	2 fut. p.

Present	*Future*	*Aorist*	*Perfect Act.*	*Perfect Mid.*	*Aorist Pass.*	*Notes*
στρώννυμι, στρωννύω, *spread*		ἔστρωσα		ἔστρωμαι	ἐστρώθην	
σφάζω, *kill*	σφάξω	ἔσφαξα		ἔσφαγμαι	ἐσφάγην	
σώζω, σῴζω, *save*	σώσω	ἔσωσα	σέσωκα	σέσωσμαι	ἐσώθην	1 fut p.
195.						
τάσσω, *arrange*	τάξομαι	ἔταξα	τέταχα	τέταγμαι	ἐτάχθην ἐτάγην	1 aor. m. 2 fut. p.
ταφῆναι, etc.	: see θάπτω					
τείνω, *stretch*	τενῶ	ἔτεινα				
τελέω, *accomplish*	τελέσω	ἐτέλεσα	τετέλεκα	τετέλεσμαι	ἐτελέσθην	1 fut. p.
τέλλω (ἀνατέλλω, ἐντέλλομαι, *rise, command*)	τελοῦμαι	ἔτειλα	τέταλκα	τέταλμαι		1 aor. m.
τέμνω, *cut*		ἔτεμον		τέτμημαι	ἐτμήθην	
τίθημι, τιθέω, *place*	θήσω	ἔθηκα ἔθεμεν (pl. only)	τέθεικα	τέθειμαι	ἐτέθην (= ἐθέ-θην, § 7, *d*)	See § 128–158. 2 aor. m. ἐθέμην. 1 fut. m and p.
τίκτω, *bear (a child)*	τέξομαι	ἔτεκον			ἐτέχθην	
τίνω, *pay*	τίσω					
196.						
τρέπω, *turn*		ἔτρεψα			ἐτράπην	1 aor. m. 2 fut. p.
τρέφω, *nourish*		ἔθρεψα		τέθραμμα	ἐτράφην	1 aor. m. Root θρεφ. § 7, *d*.
τρέχω, *run*		ἔδραμον				
τρίβω, *rub*	τρίψω	ἔτριψα		τέτριμμαι		2 fut p. τριβήσομαι.
τυγχάνω, *happen*		ἔτυχον	τέτυχα (τέτευχα)			

Present	*Future*	*Aorist*	*Perfect Act.*	*Perfect Mid.*	*Aorist Pass.*	*Notes*
τύπτω, *strike*	πατάξω (from πατάσσω)	ἐπάταξα (from πατάσσω)			ἐπλήγην (from πλήσσω)	
197.						
φαγεῖν, etc.	: see ἐσθίω					
φαίνω, *shine, appear* (pass.)	φανοῦμαι	ἔφᾱνα			ἐφάνην	2 fut. p.
φαύσκω, φώσκω, *shine*	φαύσω					
φέρω, *bear*	οἴσω	ἤνεγκα ἤνεγκον (inf. ἐνεγκεῖν, etc.)	ἐνήνοχα		ἠνέχθην	
φεύγω, *flee*	φεύξομαι,	ἔφυγον	πέφευγα			
φημί, *say*						Impf. ἔφην: see § 134.
198.						
φθάνω, *anticipate*		ἔφθασα	ἔφθακα			
φθείρω, *destroy*	φθερῶ	ἔφθειρα		ἔφθαρμαι	ἐφθάρην	2 fut. p.
φορέω, *wear*	φορέσω	ἐφόρεσα				
φράσσω, *shut*		ἔφραξα			ἐφράγην	2 fut. p.
φύω, *produce*					ἐφύην	
φωτίζω, *illuminate*	φωτίσω φωτιῶ	ἐφώτισα		πεφώτισμαι	ἐφωτίσθην	
φώσκω	: see φαύσκω					
199.						
χαίρω, *rejoice*					ἐχάρην	2 fut. p.
χαλάω, *let down*	χαλάσω	ἐχάλασα			ἐχαλάσθην	
χέω, χύννω, *pour*	χεῶ	ἔχεα (uncontracted)		κέχυμαι	ἐχύθην	1 fut. p.
χράομαι, *use*		ἐχρησάμην		κέχρημαι		Often contracts to η where τιμάω has ᾱ: cf. ζάω.

Present	*Future*	*Aorist*	*Perfect Act.*	*Perfect Mid.*	*Aorist Pass.*	*Notes*
χράω	:see κίχρημι					
χρίω, *anoint*	χρίσω	ἔχρισα				1 aor. m. Verbal χριστός: see § 255.
χρονίζω, *tarry*	χρονιῶ χρονίσω					
200.						
ψάλλω, *sing praise*	ψαλῶ					
ψύχω, *cool*		ἔψυξα				2 fut. p. ψυγήσομαι.
ὠθέω, *thrust*		ὦσα ἔωσα				1 aor. m.

NOTE.—The reader will observe in the List the Defective Verbs, which make their parts from different roots. The reason of this phenomenon (cf. our *go, went*) lies in the principle of § 242. The root of φέρω denotes a continuous action (a "durative" root): it must therefore borrow an aorist from a root which concentrates the action into one picture (as if we made *brought* the past of *bear*). Similarly ὁράω comes from a root meaning "to watch," while εἶδον answers to our "see."

CHAPTER IV

REMAINING PARTS OF SPEECH

201. It is unnecessary to give any details here as to the parts of speech which do not vary in form, and can therefore be found at once in the Lexicon. But it will be useful to collect here the forms taken by *prepositions* when placed in close contact with other words.

(*a*) Before nouns, adjectives, and pronouns beginning with a vowel, the following changes *may* take place. Ἀνά, διά, παρά lose their final vowel, and ἀντί, ἀπό, ἐπί, κατά, μετά, ὑπό also change τ to θ, π to φ, before *h*. Ἐκ always becomes ἐξ. Thus ἐπ' αὐτόν, ἀφ' ἑαυτοῦ, ἐξ αὐτοῦ.

(*b*) In composition with verbs, etc., the same changes take place almost always when the word attached begins with a vowel. So often with ἀμφί. Thus ἀφίημι = ἀπο-ἵημι, διάγω = δια-ἄγω, ἐξέλκω = ἐκ-ἕλκω. ἐν and σύν *may* change their ν to γ before gutturals, to λ before λ, to μ before labials, and σύν *may* become συ- before σ or ζ. Thus ἐμβάλλω, but ἐνέβαλλον.

SYNTAX

CHAPTER I

PRONOUNS

202. In these chapters of Syntax an effort will be made to present the minimum necessary for purposes of translation. The ordinary terms of English grammar will be taken for granted, and so far as possible the Greek will be brought into line with English construction, and thus left to explain itself.

THE DEFINITE ARTICLE[1]

As in English, the definite article (ὁ, ἡ, τό, § 22) was once a demonstrative pronoun. So τοῦ in Acts 17[28]. It retains this force in conjunction with the particles μέν and δέ. Acts 14[4] καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις, *and* these *were with the Jews and* these *with the apostles*: we translate by *some . . . others*.[2] Mark 5[34] ὁ δὲ εἶπεν αὐτῇ, *but* he *said to her*. Otherwise the article answers to our *the*; and in all cases which do not come under the rules following, the student must be careful to translate it by *the*, omitting *the* in English as far as possible where the Greek does not show it.

203. The neuter τό can turn any word or collection of words into a noun for the occasion. Thus Mark 9[23] τὸ Εἰ δύνῃ, *the* (thought of saying) "*If thou canst!*" Eph. 4[9] τὸ δὲ Ἀνέβη τί ἐστιν; *but the "he ascended," what is it?*[3] We shall see later that it can be used freely with an infinitive clause: Matt. 15[20] τὸ δὲ ἀνίπτοις χερσὶν φαγεῖν οὐ κοινοῖ, *but the eating with unwashen hands defiles not*. See §§ 247–250.

The article can similarly turn an adjective, or even an adverb, into a noun. Thus Matt. 6[13] ἀπὸ τοῦ πονηροῦ, *from the evil*

[1] [Greek has no Indefinite Article. Its function, however, is sometimes served by the numeral εἷς, *one*, and τις, *a certain one*. Cf. Matt. 8[19], Luke 1[5].—Ed.]

[2] [See also § 208, end.—Ed.]

[3] [Cf. Heb. 12[27].—Ed.]

(*one*). Rom. 13^{10} τῷ πλησίον, *to the neighbour*. (πλησίον is an adverb = *near*.) So Luke 22^{18}, etc.

Very frequently it allows an apparent ellipse of *son*, *daughter*, or *wife* after it. Thus John 19^{25} Μαρία ἡ τοῦ Κλωπᾶ (Clopas's Mary, *i.e.*) *Mary the* (wife) *of Clopas*; Luke 3^{23-38}, etc.

204. Other renderings than *the* may be given to the article in certain circumstances: (*a*) The article is very often used in Greek where we commonly use a possessive. Thus Matt. 3^{8} καρπὸν ἄξιον τῆς μετανοίας, *fruit worthy of the repentance* (that you profess), *i.e. your* repentance. (*b*) The article turns a participle into a noun (or adjective). We may generally render by a relative clause. Matt. 4^{14} τὸ ῥηθέν, *the spoken thing*, i.e. *that which was spoken*. (*c*) With abstract nouns Greek idiom very commonly has the article, which we omit. Thus Matt. 7^{23} τὴν ἀνομίαν, *lawlessness*. (*d*) With proper names, and a few words treated as such, the article may be used or omitted without a very clear difference in meaning, while English usage is unvarying. Thus Παῦλος or ὁ Παῦλος, *Paul*; Κύριος, the *Lord*; ἥλιος, the *sun*.[1, 2].

205. Lastly, the *position* of the article requires attention. Here we must note that there are sundry particles—as μέν *on the one hand*, δέ *on the other*, *but*; οὖν, *accordingly*; γάρ, *for*—which cannot stand at the beginning of a clause, so that their appearing after the article does not affect what is said here. Apart from these, all words coming between the article and its noun are *epithets*. Thus in Matt. 7^{13} διὰ τῆς στενῆς πύλης, *through the narrow gate*. But in ver. 14 we have ὅτι στενὴ ἡ πύλη, *because the gate is narrow*; and in ver. 27 ἦν ἡ πτῶσις αὐτῆς μεγάλη, *its fall was great*. We see, therefore, that when article and noun come together, other words in agreement placed outside this group are *predicates*, when themselves without the article. If they have the article they are epithets, as John 10^{11} ὁ ποιμὴν ὁ καλός (the shepherd, the good one), *the good shepherd*.[3] One or two additional examples of adjectives in the

[1] [Before proper names the article generally implies that the person is well known or has been previously mentioned. Cf. Acts 19^{13}.—Ed.]

[2] [For the use or absence of the article with θεός, Ἰησοῦς, πνεῦμα, the larger *Grammars* should be consulted. See Moule, pp. 111 f., 115.—Ed.]

[3] [Cf. Mark 1^{11}, ὁ υἱός μου ὁ ἀγαπητός, *my beloved* (or *only*) *Son*.—Ed.]

predicative position will be helpful. Acts 26[24] μεγάλῃ τῇ φωνῇ φησίν, *he saith with his voice raised* (lit. *great*); τῇ μεγάλῃ φωνῇ = *with his loud voice.* 2 Tim. 2[11] πιστὸς ὁ λόγος, *faithful is the saying.* In ver. 19 of the same chapter the A.V. translates ὁ στερεὸς θεμέλιος ἕστηκεν, "*the foundation standeth sure,*" which would be in Greek ὁ θεμέλιος στερεὸς ἕστηκεν: read with R.V. "*the firm foundation standeth.*" An exceptional phrase is John 12[9] ὁ ὄχλος πολύς, *the great crowd,* where the noun and adjective become almost one word, and thus overrule the canon as to the predicate order.

When *nouns* are used as predicates they are usually without the article: John 1[1] θεὸς ἦν ὁ λόγος, *the Word was God.* But in the case of nouns the predicate can have the article when an *identity* is stated. 1 John 3[4] ἡ ἁμαρτία ἐστὶν ἡ ἀνομία, *sin is lawlessness*—they are convertible terms.

206. Very frequently we find adverbs or prepositional and other phrases taking the place of an adjective. See for examples Matt. 6[9], 7[3], John 5[44], 2 Pet. 1[9]. Jas. 1[1] ταῖς φυλαῖς ταῖς ἐν τῇ διασπορᾷ, *to the tribes which are in the Dispersion.* The article may be dropped in such sentences: Matt. 26[28] τὸ αἷμά μου τῆς διαθήκης, *my blood of the covenant.*

Note the following miscellaneous types: Matt. 27[45] πᾶσαν τὴν γῆν, *all the land*; contrast Eph. 3[15] πᾶσα πατριά, *every fatherhood.* Matt. 5[22] πᾶς ὁ ὀργιζόμενος, *everyone who is angry*; πᾶς ὀργιζόμενος = *everyone when* (or *if*) *he is angry* (see § 252).[1]

207. OTHER PRONOUNS

Αὐτός (§ 50) may be placed in agreement with personal pronouns, demonstratives, or nouns to mean *self, himself, self-same,* etc. Thus ὑμεῖς αὐτοί, *you yourselves*; αὐτὸ τοῦτο, *this very thing.*[2] In N.T. the former distinction was weakened between the types αὐτὸς ὁ ἀνήρ = *the man himself,* and ὁ αὐτὸς ἀνήρ = *the same man.*

208. The pronouns in §§ 51–55 have no special uses that need

[1] [We may note also the *generic* use of the article, i.e. its use with a noun to denote a class or group. Cf Luke 10[7], ὁ ἐργάτης.—Ed.]

[2] [Cf. Rom. 15[14] αὐτὸς ἐγώ, *I myself,* Rom. 9[17] εἰς αὐτὸ τοῦτο, *for this very purpose.* Carefully distinguish αὐτός *preceded* by the Article.—Ed.]

detain us.[1] *Relatives*, however, have some peculiarities. The old difference between ὅς and ὅστις partially survives: note the following renderings of the latter. Col. 3^5 πλεονεξίαν, ἥτις ἐστὶν εἰδωλολατρία, *covetousness, that which is idolatry, i.e.* for it is idolatry. John 8^{53} Ἀβραάμ, ὅστις ἀπέθανε, *Abraham, one who died.* Heb. 10^{35} ἥτις ἔχει, *since it has.* The student will appreciate this better at a later stage.[2] Besides the relative use of ὅς, we find a demonstrative force in the combination ὃς μέν . . . ὃς δέ . . .= ὁ μέν . . . ὁ δέ . . . (§ 202). Cf. Rom. 14^5.

209. What is known as the *Attraction* of the relative must be briefly explained.[3] In a great many places we find the relative in the genitive or dative case, where we expect the accusative. Thus Acts 3^{21} πάντων ὧν ἐλάλησε (for ἅ), *of all things which he spake.* Luke 2^{20} ἐπὶ πᾶσιν οἷς ἤκουσαν (for ἅ), *for all things which they heard.* The relative here has been *attracted* into the case of its antecedent. In a few instances the relative would have stood in other cases than the accusative; thus Acts 1^{22} ἕως τῆς ἡμέρας ἧς ἀνελήμφθη (for ἥ), *until the day on which he was taken up.*

210. The antecedent is very often fused with the relative, and the sentence requires careful analysing to see in what cases they would stand, especially when attraction has taken place. Thus Matt. 24^{38} ἄχρι ἧς ἡμέρας εἰσῆλθεν (= ἄχρι τῆς ἡμέρας ἣ . . .), *until what day he entered, i.e.* the day on which. Acts 1^{24} ἀνάδειξον ὃν ἐξελέξω, *show* him *whom thou didst choose.* Acts 8^{24} μηδὲν ὧν εἰρήκατε (= ἐκείνων ἅ), *none of those things which ye have said*: we could say, *none of what you have said.* Acts 21^{16} ἄγοντες παρ' ᾧ ξενισθῶμεν Μνάσωνι (for Μνάσωνα παρ' ᾧ), *bringing Mnason with whom we were to lodge*: for ξενισθ. see §§ 245 and 279. Rom. 10^{14} πῶς πιστεύωσιν οὗ οὐκ ἤκουσαν (prob. = ἐκείνῳ οὗ), *how shall they believe him whom*

[1] [Nouns qualified by a Demonstrative (§ 55) or a Possessive Pronoun (§ 58) regularly take the Article. Thus: οὗτος ὁ ἄνθρωπος, ὁ ἐμὸς πατήρ.—Ed.]

[2] [In some instances in the N.T. (cf. Luke 2^4, Acts 17^{10}) ὅστις can hardly be distinguished from ὅς. The classical distinction (ὅς definite, denoting a particular person or thing, ὅστις indefinite, either generic, *who, as other like persons or things*, or essential, *who, by his very nature*) was weakening. See the interesting discussion in Moule, pp. 123 f.—Ed.]

[3] [See the fuller statement in Nunn, pp. 53 ff.—Ed.]

they never heard? The context has to decide many doubtful cases.

211. A further difficulty meets us in such passages as Matt. 21[42] λίθον ὃν ἀπεδοκίμασαν οὗτος ἐγενήθη, *the stone which they rejected, this became.* Here we might have had simply λίθος ὅν, or (following the examples of § 210) ὃν λίθον. A mixture of these has produced λίθον ὅν: the antecedent is attracted into the case of the relative, instead of *vice versâ*.[1]

A superfluous personal pronoun meets us in some relative sentences. Thus Mark 7[25] γυνή, ἧς τὸ θυγάτριον αὐτῆς, *a woman whose little daughter* (lit. *whose her little daughter*).[2]

[1] [The student should work carefully through the examples given in the *Reader*, Ex. 61.—Ed.]

[2] [See M.-H., pp. 434 f.; Moule, p. 176.—Ed.]

CHAPTER II

NOUNS

212. NUMBER.[1] The only point in which Greek differs from English is in its rule that a nominative plural, if *neuter*, is followed by a singular verb. Thus Matt. 10[2] τὰ ὀνόματά ἐστιν ταῦτα, *the names are these*. The reason is that such neuters are really *collective*, the individuals being viewed in the mass. But where emphasis is laid on the individuality of the persons or things described by the neuter plural, the rule does not apply: thus Matt. 10[21] ἐπαναστήσονται τέκνα, *children shall rise up*.

As in English, singular collective nouns often take a plural verb "*ad sensum*," *i.e.* to suit the sense.[2] The principle of choice is just the same as with the neuter plurals. Matt. 21[8] ὁ ὄχλος ἔστρωσαν τὰ ἱμάτια, *the multitude spread their garments*. Plural pronouns can be used in referring to such words: thus Acts 15[36] πόλιν πᾶσαν ἐν αἷς, . . . *every city in which* (plur.).[3]

213. GENDER. In English, alone among ancient or modern languages of importance, gender means merely the distinction between male, female, and things without sex. In Greek, as in Latin and Hebrew, French and German, there is no *necessary* connexion between sex and gender, and to a large extent genders appear to be mere freaks of language. The student will find the genders of nouns partially described in the Accidence, and he will notice that the Lexicon always supplies them (see § 22). Practically, therefore, he need not at first concern himself with gender except in seeing that *concord* is observed, *i.e.* that he does not try to force words of different gender into agreement. There

[1] Of course the remarks on Number, Gender, and Case are not confined to Nouns.

[2] [See § 301.—Ed.]

[3] [Note the so-called "Pindaric" construction, where two subjects, being associated in the mind as one conception, take a singular verb. Cf. Matt. 6[19], σὴς καὶ βρῶσις ἀφανίζει, *moth and rust corrupt(s)*.—Ed.]

are, however, exceptions to the rule of concord. Thus in Matt. 28[19] αὐτούς (masc.) refers to ἔθνη (neut.), *nations*. In Mark 9[26] πνεῦμα, *spirit* (neut.), is taken up by κράξας, *having cried*, in the masculine; in Acts 5[16] πλῆθος, *multitude* (neut. sing.), is followed by the masc. plur. φέροντες, *bearing*. These are *ad sensum* constructions (§ 301), correcting neuters which apply to *persons*.

The masculine is used in speaking of persons *generally*, even when women are meant: as in Acts 9[37] (λούσαντες), Mark 5[38] (κλαίοντας).

214. CASE. This large subject can only be sketched here, neglecting uses in which Greek and English obviously agree. In general, the Nominative, Accusative, and Genitive cases answer respectively to our former Nominative, Objective, and Possessive; but the Greek Genitive is also an Ablative or *from* case. The Dative is a combination of Dative, Locative, and Instrumental, *i.e.* is both a *to* or *for*, an *at* or *in*, and a *with* case. The Vocative is our Nominative of address.

215. *Nominative*

We frequently find nominatives left "hanging"—*nominativus pendens*—at the beginning of a sentence in which the construction changes: see § 298. Thus Rev. 2[26] ὁ νικῶν . . . δώσω αὐτῷ, *he that overcometh . . . I will give him*. So Matt. 12[36], Acts 7[40], Luke 21[6] etc.: such sentences will rarely cause difficulty, especially as we can generally translate literally. A rather different case is Matt. 15[32] ἤδη ἡμέραι τρεῖς, προσμένουσίν μοι, *they abide with me—(it is) already three days*: the expression of time is a parenthesis. Luke 9[28] is similarly explained.

The nominative (generally recognised as such by the article) is very often used in address, where the intention is to describe and not merely address. So Luke 12[32], Mark 14[36], etc.

Verbs of *being*, *becoming*, *being made*, *being called*, etc., take a nominative after them, as in English. So Luke 2[21], 1 Thess. 2[20], etc.

216. *Vocative*

This case is used for simple address,[1] sometimes also for descriptive address (like the nominative), in which sense the

[1] [Cf. Matt. 9[22] θάρσει, θύγατερ.—Ed.]

interjection ὦ usually precedes.[1] In John 17[25] (πατὴρ δίκαιε, *righteous Father*) we find a vocative adjective with a nominative noun.

217. *Accusative*

This case and the two following are capable of being "governed" by a verb or a preposition. In the dictionaries the case governed is described shortly by giving the proper case of the indefinite pronoun τις: thus ἀκούειν (τινός) means that ἀκούειν, *to hear*, may be found with a genitive, and σύν (τινι) that σύν, *with*, takes its noun in the dative. For convenience we shall take all the prepositional case-usages separately (Chap IV and App. III).

218. Putting these aside, we may describe the accusative as the case of the *object* to the verb.[2] The object may be of two kinds, shown in the typical sentences, *I strike a man*, and *I strike a blow*. The former (*man*) we call the "external object," the latter (*blow*) "internal object," because it is intimately connected with the meaning of the verb itself. Between the two there are many gradations, and we shall not attempt to classify in the examples we give. It need only be observed here that the "internal accusative," being of a more or less adverbial character to begin with, develops a fair number of definitely adverbial uses, specimens of which are given below (§ 220).

219. Greek usage is much like English as regards the direct object of a transitive verb, though, of course, many verbs which we treat as transitives are intransitive in Greek, and *vice versâ*; many again take two or three different constructions with some variety of meaning. For these points the Lexicon must be consulted. A large number of verbs take *two* accusatives in Greek, just as some do in English. Thus *teach, ask, clothe in, preach to, give to drink*; *make, declare, name*, etc. So John 14[26] ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα, *he will teach you all, and remind you (of) all*. Luke 19[46] αὐτὸν ἐποιήσατε

[1] [Cf. Matt. 15[28] ὦ γύναι.—Ed.]

[2] [In general terms the basic idea of the accusative is that of *extension*. It describes the extent to which a quality or an act or a movement is conceived as applying. Note that some verbs put their *object* into the genitive or dative case. See §§ 221, 222, 224. See Moule, pp. 36 f., 43.—Ed.]

σπήλαιον λῃστῶν, *ye made it a den of robbers.*[1] One of these accusatives remains when the construction is turned into the passive.[2] Rev. 17[4] περιβεβλημένη πορφυροῦν, *clothed in purple.* A special case is seen in John 11[44] δεδεμένος τοὺς πόδας, which we have to translate by a periphrasis, *with his feet bound.* We can say either "I bind the man," or "I bind his feet." Greek logically combined the two, and said, "*I bind the man* (namely) *his feet*," which is here put in the passive. So 1 Tim. 6[5] διεφθαρμένοι τὸν νοῦν, *corrupted* (in) *mind*, as we have to say. Among the less obvious cases of double accusative (or the corresponding passive construction) are Gal. 2[7] πεπίστευμαι τὸ εὐαγγέλιον, *I have been entrusted* (with) *the gospel*; John 17[26] ἡ ἀγάπη ἣν ἠγάπησάς με, *the love* (with) *which thou lovedst me*; Luke 12[47] δαρήσεται πολλὰς (πληγάς), *shall be beaten many* (*stripes*); Eph. 2[4], Mark 10[38] (end), Phil. 1[11].

220. The adverbial uses start from the simple internal accusative, as in Matt. 2[10] ἐχάρησαν χαρὰν μεγάλην, *they rejoiced a great joy*[3]: it is not necessary to go into detail. We have numerous uses with pronouns and adjectives in the neuter. Luke 4[35] μηδὲν βλάψαν αὐτόν, *having hurt him nothing.* 1 Cor. 9[25] πάντα ἐγκρατεύεται, *is temperate* (*in*) *all things.* Rom. 6[10], Philem.[18], etc.[4] Extension in time or space is given by the accusative. John 2[12] ἔμειναν οὐ πολλὰς ἡμέρας, *they remained not many days.* Luke 22[41] ἀπεσπάσθη ὡσεὶ λίθου βολήν, *he withdrew about a stone's throw.* Miscellaneous adverbial uses with verbs or numerals, are: John 6[10] τὸν ἀριθμόν, (*in*) *their number.* Matt. 23[37] ὃν τρόπον, (*in*) *which manner.* Rom. 12[18] τὸ ἐξ ὑμῶν, (*as to*) *that* (*which comes*) *from you, i.e.* as far as *you* can.

221. *Genitive*

The majority of Greek genitives may be understood when translated by our *of*; but there are many verbs (some ordinary transitives in English) which govern the genitive in Greek, and there are very many genitives which belong to the ablative, the *from* case (compare Latin). Examples need hardly be given of

1 [Note the double accusative used with ὁρκίζω. Cf. Mark 5[7], ὁρκίζω σε τὸν θεόν, *I adjure thee by God.* So Acts 19[13].—Ed.]

2 [The other becomes the subject of the passive verb. Cf. Mark 16.—Ed.]

3 [For this Cognate Accusative cf. Mark 4[41], etc.—Ed.]

4 [Accusative of Reference or Respect.—Ed.]

the use of the genitive with nouns.[1] In Greek, as in English, ἡ ἀγάπη τοῦ χριστοῦ, *the love of Christ*, means either that Christ loves us (called *subjective* genitive because the genitive noun is subject when the phrase is made into a sentence), or that we love Him (*objective*): the context must decide. The *partitive*[2] genitive may be seen in Acts 7[52] τίνα τῶν προφητῶν, *which of the prophets?* Note also Acts 21[16] συνῆλθον τῶν μαθητῶν, (*some*) *of the disciples came together*. Two other genitives may be mentioned. One is the construction with comparatives (and a few comparative verbs)[3]: μείζων μου, *greater than I*. (See § 228.) The other is the construction called genitive absolute. In this a noun or pronoun stands in the genitive with a participle in agreement, and there is no grammatical connexion with the rest of the sentence.[4] The construction answers in meaning to our nominative absolute, but is much commoner, and is generally translated by a clause with *when* or some other conjunction. Thus Matt. 17[22] συστρεφομένων αὐτῶν ἐν τῇ Γαλιλαίᾳ εἶπεν αὐτοῖς ὁ Ἰησοῦς, (*they gathering*) *while they were gathering in Galilee, Jesus said to them*. Sometimes the pronoun is omitted, as in ver. 14 of that chapter: ἐλθόντων, *when they had come*. For the use of the genitive article τοῦ with an infinitive to express purpose, see § 250.

222. Verbs which govern the genitive are generally verbs of *perception* and *feeling*, of *separation*, or of *partaking*: nouns and adjectives of allied meaning often take the same construction. A few typical words may be given without classification. ἀκούω, *hear*, normally takes gen. of person, acc. of thing, Matt. 2[9], Mark 4[24]. μιμνήσκομαι, *remember*,[5] Acts 11[16]. ἐπιμέλομαι, *care for*, Luke 10[34]. ἐπιλανθάνομαι, *forget*, Heb. 6[10]. καταφρονέω, *despise*, Matt. 6[24]. μεταλαμβάνω, *partake of*, Acts 27[34], τυγχάνω, *obtain*, Luke 20[35]. λαγχάνω, *obtain by lot*, Luke 1[9]

[1] [For Genitives of Possession, Definition (see § 227, note 2), Source or Material see the larger *Grammars*.—Ed.]

[2] This implies the taking of a *part* from a whole. This use has, however, been very largely supplanted by the genitive with ἐκ or ἀπό. Cf John 16[17].

[3] [Cf. Matt. 12[12]. See § 228*a*.—Ed.]

[4] [More precisely, if the noun or pronoun does not denote the same person or thing as the subject or object of the sentence. This rule, however, of no grammatical connexion is sometimes broken in N.T. Cf. Matt. 18[25], John 4[51], etc.—Ed.]

[5] [Sometimes also μνημονεύω. Cf. Luke 17[32]. But accusative in Matt. 16[9].—Ed.]

(τοῦ θυμιᾶσαι, *the burning-incense*). γεύομαι, *taste of*, Heb. 6^4, but with acc. in 6^5 (= *realise*). φείδομαι, *spare*, Acts 20^{29}. ὀρέγομαι, *aim at*, Heb. 11^{16}. ἐπιθυμέω, *desire*, Acts 20^{33}. ἅπτομαι, *touch*, Matt. 8^3. ἀντέχομαι, *hold on to*, Matt. 6^{24}. κρατέω, *take hold of*, Matt. 9^{25}. πλήρης, *full*, Mark 8^{19}. λείπομαι, ὑστερέω, *lack*, Luke 22^{35}, Jas. 1^5. περισσεύομαι, *abound in*, Luke 15^{17}. ἀπαλλοτριόω, *estrange from*; ξένος, *alien from*, Eph. 2^{12}. καθαιρέω, *depose from*, Acts 19^{27}.[1]

223. The genitive of *price* is common: Acts 5^8 τοσούτου, *for so much*. Other miscellaneous uses are those with ἄξιος, *worthy*; ἔνοχος, *liable to*; κοινωνός, *sharing*. Many compounds of κατά, *against*, and πρό, *before*, take the genitive; and so do some other words having the idea of *rule* or *hostility*. So Mark 10^{42}, Rom. 6^9, Matt. 2^{22}, 12^{10}.

There remains a genitive of *time*,[2] in a few set phrases, as νυκτός, *by night*; μέσης νυκτός, *in the middle of the night*; χειμῶνος, *in winter*; ὄρθρου βαθέως, *about early* (lit. *deep*) *dawn*. A very few genitives of *place* are found: ποίας, *by what way*; ἐκείνης, *by that way* (understand ὁδοῦ, *way*, in each, § 303 (*b*)); τοῦ λοιποῦ, *for what remains*.[3]

224. *Dative*

The *Dative proper*, as the *to* or *for* case, denotes the indirect object, or the person or thing interested in an action. We find it with a large variety of words like *give*, *say*, *please*, *resist*, *resemble*, *believe*, *serve*, *profit*,[4] etc., where the examples are too numerous and obvious to need illustration. Then we have words implying *nearness*, especially compounds of ἐν and ἐπί, *upon* (of *motion*), and πρός, *towards*. A kind of *possessive* use appears with εἰμί, *be*; γίνομαι, *become*; ὑπάρχω, *be*. Luke 1^{14} ἔσται χαρά σοι, *there shall be joy for thee*, i.e. *thou shalt have joy*. Sometimes the verb is not expressed: Mark 1^{24} τί ἡμῖν καὶ σοί; *what (is there) to us and thee? what have we and thou* in common? A special case is the dative of *agent*: Luke 23^{15} οὐδέν ἐστιν

1 [Note also ἄρχω, *rule*, Mark 10^{42}, δέομαι, *beseech*, Luke 5^{12}, ἐμπνέω, *breathe*, Acts 9^1, κατηγορέω, *accuse*, Mark 15^3. Some of the verbs listed in § 222 govern the accusative also (see the Lexicon), notably κρατέω (cf. Mark 1^{31}, 6^{17}). See Moule, pp. 36 f.—Ed.]

2 [Strictly, *time within which*, e.g. νυκτός, *within the night*, John 3^2.—Ed.]

3 [For the genitive with adverbs and prepositions, see § 230 ff.—Ed.]

4 [Also *forgive*, *worship*, *obey*, *rebuke*, *command*.—Ed.]

πεπραγμένον αὐτῷ, *there is to him* (= he has) *nothing done*, i.e. *nothing has been done by him.* The dative of *person interested* may be seen in the following types. Rom. 6[20] ἐλεύθεροι τῇ δικαιοσύνῃ, *free unto* (*i.e.* emancipated from) *righteousness.* Matt. 23[31] μαρτυρεῖτε ἑαυτοῖς, *you witness for yourselves.* Rev. 2[16] ἔρχομαί σοι, *I come against thee.*[1] So of *person judging*: Acts 7[20] ἀστεῖος τῷ θεῷ, *fair in God's eyes.*[2] Jas. 2[5], 2 Pet. 3[14], 2 Cor. 12[20], 1 Cor. 1[18].

225. *Locative* uses (*at* or *in*, sometimes *among*) have been largely superseded by preposition phrases. Compounds of ἐν, *in*, and παρά, *beside*, very often take this "dative of place." In a less materially local sense we have Matt. 5[8] καθαροὶ τῇ καρδίᾳ, *pure in the heart*; 1 Cor. 14[20] ταῖς φρεσίν, *in your minds*, τῇ κακίᾳ, *in evil*; 2 Cor. 7[11] ἁγνοὺς τῷ πράγματι, *pure in the matter.*[3] Point of time is expressed by the locative dative: Luke 2[41] τῇ ἑορτῇ, *at the feast*; 8[29] πολλοῖς χρόνοις, *on many occasions* (R.V. text).

226. *Instrumental* uses[4] are translated by *with.* Denoting accompaniment, we generally find the prepositions σύν and μετά invading its province, there being left only a few cases where verbs of *uniting with*, *mingling*, *following*, *striving with*, etc., govern a dative of this kind. Other types to be referred to this head may be seen in the following examples: 1 Cor. 11[5] ἀκατακαλύπτῳ τῇ κεφαλῇ, *with the head uncovered.* Acts 18[24] etc., ὀνόματι, *by name.* Matt. 6[30] πολλῷ μᾶλλον, *much more.* Matt. 15[4] θανάτῳ τελευτάτω, *let him die with death.* (This is a very common idiom in the N.T. to translate the Hebrew construction described in § 296.) Luke 15[17] λιμῷ ἀπόλλυμαι, *I am perishing with hunger.* Acts 22[25] τοῖς ἱμᾶσιν, *with the thongs*; 1[5] ὕδατι, *with water.* Matt. 20[18] κατακρινοῦσιν θανάτῳ, *shall condemn with death.* Acts 8[11] ἱκανῷ χρόνῳ, *during a long time*: cf. Luke 8[29] (R.V. marg.—which is preferable). Jas. 2[25] ἑτέρᾳ ὁδῷ, *by another way.* χράομαι, *use*, always governs a dative, which belongs here: the verb originally meant *do oneself a service with.* (An exception in 1 Cor. 7[31].)

1 This dative is known as that of "disadvantage," *dativus incommodi.*

2 [For a different explanation of the dative in this passage, see Jackson and Lake, *Beginnings of Christianity*, vol. iv, p. 75.—Ed.]

3 [Sometimes referred to as the Dative of Sphere.—Ed.]

4 [These cover *cause*, *manner*, *degree.*—Ed.]

CHAPTER III

ADJECTIVES

227. Substantives and Adjectives do not very rigidly keep to themselves. A noun in apposition—as Acts 2[29] ἄνδρες ἀδελφοί, *brethren*, lit. *brethren men*—is much like an adjective; and adjectives, especially with the article, are being perpetually turned into nouns. In this last case we normally supply "man," "woman," or "thing," according to the gender of the adjective[1]; but in some phrases more precise words are supplied—thus ἡ ἐπαύριον (ἡμέρα), *the following day* (whence probably ἐπαύριον in Matt. 6[34]). The only other point needing mention is that very rarely a noun in the genitive replaces the adjective, as Luke 16[8] τὸν οἰκονόμον τῆς ἀδικίας, *the steward of unrighteousness, the unrighteous steward*.[2] The position of adjectives for epithet and predicate was described in § 205.

228. The Comparative has several constructions.

'a, The commonest is the genitive: see § 221. This is found also with the superlative πρῶτος, John 1[15], as well as with verbs like προέρχομαι, *excel*; διαφέρω, *differ from, excel*, etc. Note the abbreviation in John 5[36] μείζω τοῦ Ἰωάννου, *greater than John*, i.e. **than the witness of John.**

'b, ἤ, *than*, followed by the same case as that in which the comparative adjective stands. Thus 1 Cor. 14[5].

'c) After πλείων, *more*, and ἔλασσον, *less*, the ἤ is often omitted in 'b, when a numeral follows. Matt. 26[53].

'd, ἤ with a sentence. Rom. 13[11], John 4[1].

'e) ὑπέρ, *above*, or παρά, *beyond*, with accus., Luke 16[8], 3[13].

'f, Sometimes the positive with παρά (Luke 18[14]), or ἤ (Luke 15[7]), stands for the comparative.[3]

[1] [The neuter singular of an adjective preceded by the article conveys the sense of an abstract noun. Cf. 1 Corinthians 1[25] τὸ μωρὸν τοῦ θεοῦ, *the foolishness of God*.—Ed.]

[2] [This usage is known as the Genitive of Definition.—Ed.]

[3] [Note the use of πλείων with 'a, a positive adjective (Mark 9[43]) and 'b, a comparative adjective, forming a kind of cumulative comparison (Mark 7[36]).—Ed.]

Often the standard of comparison is left to be supplied from the context; or we may translate the comparative by *very*, *rather*, *somewhat*. See Acts 17[22], 2 Cor. 8[17], etc.; or, in adverbs, 2 Cor. 7[7], 2 Tim. 1[18].

In Hellenistic Greek the distinction between comparative and superlative has practically vanished, except in literary language. The superlative is used mainly for the *elative* sense ("*very* great," etc.); and the comparative serves alike when two objects and more than two are compared. This fact, lately established from the evidence of the vernacular documents, relieves us from seeking some obsolete distinctions in the N.T. Thus, in Matt. 18[1], 1 Cor. 13[13], μείζων is simply superlative: the extremely common classical μέγιστος only occurs once in the N.T.[1]

229. *Numerals.* (1) Μία is used for πρώτη in expressing the day of the week, except in one place.[2] (2) Note the idiom in 2 Pet. 2[5] ὄγδοον Νῶε, *Noah as the eighth*, i.e. *with seven others*. (3) Distributives are generally expressed by repeating the cardinal. Mark 6[7] δύο δύο, *two by two*. (Cf. Mark 6[39] συμπόσια συμπόσια, *by companies*.) Sometimes ἀνά or κατά may be used, as Luke 10[1], ἀνὰ δύο, *two by two*. Occasionally these prepositions behave like a mere adverb not governing a case: thus Mark 14[19] εἷς κατὰ εἷς, *one by one*,[3] Rev. 21[21] ἀνὰ εἷς ἕκαστος, *each one*.

[1] [2 Peter 1[4].—Ed.]
[2] [Mark 16[9].—Ed.]
[3] [See M.-H., p. 439.—Ed.]

CHAPTER IV

PREPOSITIONS

230. Prepositions were originally adverbs, and are still so used when compounded with verbs, rarely also when apart. We can trace the adverbial meaning by analysing some examples where the preposition "governs a case" of noun or pronoun. The cases concerned originally expressed of themselves local relations, which adverbs could make more precise. Thus the accusative denoted *motion to*, the genitive (ablative) *motion from*, the dative (locative) *rest at*. Εἰς τὴν γῆν = *to-the-land inwards*, i.e. *into* it; ἀπ' ἐκείνου = *from-him away*; ἐν τῇ γῇ = *at-the-land within*, i.e. *in it*. This will help us to understand how prepositions can have such wholly different meanings with different cases. Thus παρά = *beside*: with the genitive, then, it describes *motion from beside*, with dative *rest beside*, with accusative, *motion to the side of*.

231. The following are the prepositions used in the N.T., with the cases they accompany. For their meanings, see Appendix III. Generally the *first* equivalent given to each in § 233 is the primary meaning of the preposition.

I. With *one* case only. *A*. Genitive: ἀντί, ἀπό, ἐκ (ἐξ), πρό. *B*. Dative: ἐν, σύν. *C*. Accusative: ἀνά, εἰς.

II. With *two* cases (Genitive and Accusative): διά, κατά, μετά, περί, ὑπέρ, ὑπό.

III. With *three* cases (Genitive, Dative, Accusative): ἐπί, παρά, πρός. In older Greek ἀμφί—obsolete in Hellenistic.

These eighteen prepositions are constantly being prefixed to verbs, as εἰσβάλλω, from βάλλω. No other adverbs can be thus used "in composition." About a score of adverbs differ only in this disability from the prepositions just given: thus χωρίς, μέχρι, πλήν, ἕνεκα, χάριν. All take gen. only, except ἐγγύς (gen. and dat.) and ἅμα (dat.). They are called "*improper* prepositions."

232. The exact rendering of prepositions is a matter of great importance, and sometimes of difficulty. A few examples may be given, where important corrections are made by the R.V., or some special remark is needed.

Ἀντί = *instead of*, must be carefully distinguished from ὑπέρ = *on behalf of*: see Gal. 2^{20}, Matt. 20^{28}.

Διά = *through* (gen.), is important in Matt. 2^{15}, etc. (R.V.). Carefully distinguish διά with acc. = *because of*: Heb. 2^{10}, 1 Cor. $11^{9,12}$.

Ἐκ = *from*, is often misunderstood in Phil. 3^5 (i.e. *born of*). So is μέχρι = *as far as*, in 2^8.

Ἐν = *in*, has profound significance in such phrases as the Pauline ἐν Χριστῷ (Phil. 4^7, etc.), where A.V. mistranslates. Cf. John 17^{21}. Notice ἐπί (dat.) in 1 John 3^3, *this hope set on Him* (R.V.).

Εἰς, *into*, often shares the significance of ἐν: cf. Rom. 6^3, and the phrase πιστεύειν εἰς, *believe into*, *i.e.* come by faith into union with. The difference between εἰς and ἐν has greatly diminished in Hellenistic.

233. The following are the principal meanings of the prepositions when compounded with verbs. Noun and adjective compounds are excluded for simplicity's sake.

Ἀμφί = *around* (ἀμφιβάλλω).

Ἀνά = *up* (ἀναβαίνω); *up again*, *back* (ἀνακάμπτω); *again* (ἀνασταυρόω).[1] Cf. Latin and English words in *re-*.

Ἀντί = *against* (ἀντιλέγω), *opposite* (ἀντιπαρέρχομαι), *in return* (ἀντιαλέω), *instead* (cf. the noun ἀντίλυτρον).

Ἀπό = *away*, *off* (ἀπολύω), *back* (ἀπαιτέω), *un-* (ἀπελπίζω), often *perfective* (ἀποκτείνω = kill *off*, ἀπέχω = have *in full*). Cf. words in *ab-*.

Διά = *through* (διαβαίνω). Also (= *throughly*) *perfective* (διαφθείρω). Very often answers to the prefix *dis-*, *di-* (διαφέρω, διαδίδωμι).

Εἰς = *into* (εἰσάγω), *to* (εἰσακούω).

Ἐκ = *out* (ἐκβάλλω), *from* (ἐκκρέμαμαι). Also (= *out and out*) *perfective* (ἐκπειράζω).

Ἐν = *in* (ἐγκρύπτω), *into* (ἐμβαίνω), *upon* (ἐμβλέπω). Cf. words in *in-* (when not negative).

Ἐπί = *upon* (ἐπιβαίνω), *towards*, *to* (ἐπακούω), *in addition* (ἐπισυνάγω); *again* (ἐπαιτέω), *against* (ἐπανίστημι), *over* (ἐπισκέπτομαι); or denoting *concentration on* an object (ἐπιζητέω).

Κατά = *against* (κατακρίνω), *down* (καταφέρω). Hence (= *down-right*) *perfective* (κατεσθίω).

Μετά = *with* (μετέχω). Often denotes *quest* (μεταπέμπω), or *change* (μετανοέω).

Παρά = *beside—to* (παραλαμβάνω), *from* (παραρρέω), *at* (πάρειμι), *along* (παραλέγομαι), *amiss* (παρακούω), *past* (παρέρχομαι), *compared with* (παρομοιάζω), *underhandedly* (παρεισάγω = bring in by a *side* way).

[1] [Note that ἀνά has occasionally a *perfective* force. See M.-H., p. 296, Nunn, pp. 32, 36.—Ed.]

Περί = *around, about* (περιβάλλω), *over and above* (περιποιέω), *to excess* (περιεργάζομαι).

Πρό = *before* (προβαίνω, προγινώσκω), *forth* (προβάλλω). Cf. words with prefix *fore-*.

Πρός = *towards* (προσέρχομαι), *to* (προσάγω), *against* (προσκόπτω), *besides* (προσδαπανάω).

Σύν = *with* (συγχαίρω), *together* (συνωδίνω, συγκύπτω). Hence (= *altogether*) *perfective* (συντελέω).

Ὑπέρ = *over* (ὑπεραίρω), *beyond* (ὑπερβάλλω), *abundantly* (ὑπερνικάω). Cf. words in *over-* and *super-*.

Ὑπό = *under* (ὑποδέω). Denotes *subjection* (ὑποτάσσω), *compliance* (ὑπακούω), *secrecy* (ὑποβάλλω), or *diminution* (ὑποπνέω). Cf. words in *sub-*.

CHAPTER V

THE VERB—VOICE, TENSE, AND MOOD

234. VOICE. The Active and Passive Voices generally coincide with our own. The Middle Voice has disappeared from nearly all the languages of our family, and it is very hard to give any general description of its force.[1] We may get a rough approximation thus. In Luke 12[1] προσέχετε ἑαυτοῖς, *take heed for yourselves* (dat. of "person interested," § 224), differs little from ver. 15 φυλάσσεσθε, *be on your guard*, being, however, somewhat more emphatic. The original uses of the Middle probably lay not very far away from this idea.

[The various shades of meaning may be shown in the following types, the Middle representing the subject as acting:

(1) *upon himself*. This, the so-called Reflexive use of the Middle, is rare. The N.T. usually prefers the Active and a Reflexive Pronoun. Cf. Matt. 27[5] ἀπελθὼν ἀπήγξατο, *he went and hanged himself*.[2] Contrast John 21[7] ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν, *he threw himself into the sea*.

(2) *for* or *with reference to himself*, the most common use. Cf. Mark 6[7] προσκαλεῖται τοὺς δώδεκα, *he calls* (*to himself*) *the Twelve*.

(3) *getting something done for himself*. For this Causative use cf. 1 Cor. 10[2] ἐβαπτίσαντο, *they had* (*themselves*) *baptized*. Acts 22[16].

Note that occasionally the Middle suggests *reciprocal* action between persons. Cf. John 12[10] ἐβουλεύσαντο, *they took counsel* (*among themselves*).

Often the force of the Middle Voice is not easily determined.[3]

[1] [Originally "in the active the action was stressed, in the middle the agent," Moulton, *Proleg.*, p. 152.—Ed.]

[2] But see *Proleg.*, pp. 155 ff.

[3] See Nunn, p. 64.

On the other hand in some instances the Middle adds a nuance clearly distinct from the Active:

αἱρέω *I take*, αἱροῦμαι *I (take for myself), choose.*
παύω *I stop*, παύομαι *I (stop myself) cease.*
πείθω *I persuade*, πείθομαι, *I (persuade myself) obey.*

—Ed.]

235. *Deponents* are Middle verbs without active forms, but with practically Active meaning. Their Passive tenses are sometimes without Passive force.[1]

236. The use of the TENSES is a most important subject for the exegesis of the N.T.[2] The student cannot learn too soon that the tenses are used with absolute accuracy by the N.T. writers, and he will soon realise how much is lost in meaning by inexactness.

The following are the chief points to be observed on the several tenses of the Indicative. Their normal meanings were given in § 63.

237. The Present and Imperfect are *continuous* tenses. This means that they contemplate action as *in progress*, noting the time taken in accomplishment. See § 242.

Present

The Present, as in English, often denotes future or past time. Future time—cf. our "he *is coming* to-morrow"—may be seen in Matt. 26^2, John 14^3 etc.; the event is pictured as inevitable, or as already on its way. The "historic" present, as in Matt. 26^{40}, John 1^{29}, is a pictorial tense, denoting the act as vividly before our eyes. In two cases only we are obliged to translate the Present by another tense in English: viz. (1) when it comes with words like πάλαι, *long*; ἀπ' ἀρχῆς, *from the beginning*, where our idiom requires the Perfect; thus John 15^{27} ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστέ, *ye* have been *with me from the beginning*; Luke 15^{29} τοσαῦτα ἔτη δουλεύω σοι, *all these years I* have been *slaving for you*; Luke 13^7, Rom. 1^{20}. (2) We have to make a further ex-

[1] [E.g. ἀποκρίνομαι.—Ed.]

[2] [The chief element of Tense in Greek is the *kind* of action (*Aktionsart*. See *Proleg.* pp. 108–118) it expresses, the notion of *time* being secondary. —Ed.]

ception in such sentences as John 2[9] οὐκ ᾔδει πόθεν ἐστίν, *knew not whence it was*; Matt. 2[22] ἀκούσας ὅτι Ἀ. βασιλεύει, *having heard that Archelaus was reigning*. (In "Reported Speech" Greek, unlike English, does not change the original *tense*.)

238. *Imperfect*

The Imperfect is, of course, used in very many places where it is not necessary to insist on a more cumbrous translation to preserve the distinction from the Aorist.[1] But the student should always apply the equivalents given here to make sure why the Imperfect is used. In a number of very important texts the whole sense of the passage would be lost by confusing Imperfect and Aorist. A few examples may be indicated. In Mark 9[38], Acts 26[11], Matt. 3[14], Acts 7[26], Luke 1[59], translate *tried to*; the Imperfect distinctly suggests that the effort was unsuccessful.[2] In Luke 5[6] (*were breaking, began to break*) and the next verse (*were sinking*—the Infin. answers to an Imperf. indic.: see § 242) we have similarly an *incomplete* action described.[3] Often the Imperfect is strikingly pictorial; Mark 16[3] *they were saying*—their anxious topic all the way. So 5[28], etc. Repeated or continuous action in the past may be seen in Gal. 1[13] *I used to persecute and ravage*.[4]

239. *Perfect and Pluperfect*

The Perfect describes a completed action, the results of which continue to the time of speaking. Thus Luke 13[2] ὅτι ταῦτα πεπόνθασιν, *because they have suffered these things*. The student may note for himself the telling force of the tense as seen in such passages as John 3[18], 5[24, 45], 17[10], 2 Cor. 12[9], Heb. 11[17]. In the last passage note the effective contrast of προσενήνοχεν (Perf.), *hath offered*, and προσέφερεν (Imperf.), *was offering*. The former depicts an event for ever enshrined in Scripture: it is "completed," for the will implied the deed. The latter re-

[1] [Cf. Matt. 13[8], *the seed fell* (ἔπεσεν Aorist) . . . *and yielded* (*was yielding* ἐδίδου Imperfect) *fruit*. Cf. also 1 Corinthians 10[4] (ἔπιον, ἔπινον).—Ed.]

[2] [Known as the *Conative* Imperfect.—Ed.]

[3] [Known as the *Inceptive* Imperfect.—Ed.]

[4] [The Imperfect (of verbs of *wishing* and similar notions) also expresses in a few instances an unrealised desire. Cf. Rom. 9[3] ηὐχόμην, *I could have wished*. Cf. Acts 25[22], and see § 269, Moule, p. 9.—Ed.]

minds us that in *fact* the deed was not consummated. Unlike our Perfect, the tense admits of a mark of time: thus I Cor. 15[4] ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ, *hath been raised—raised on the third day*.

The Pluperfect is the corresponding Past.[1]

240. *Aorist*

The Aorist is the ordinary narrative tense, and answers generally to our own Preterite. Being a "momentary tense" (§ 242), it describes an event as a *single whole*, without regarding the time taken in its accomplishment. Thus it may describe what happened in a moment (as Matt. 7[27] προσέκοψαν, *smote upon*), or what took time (as in Acts 16[6], where διῆλθον, *went through*, describes a long journey).[2] There are certain uses in which our Perfect with *have* represents the Aorist more exactly. Thus (1) when the Aorist does not refer to any *definite* time: so Acts 10[15] ἃ ὁ θεὸς ἐκαθάρισεν, *what God hath cleansed*. Similarly with ἤδη, *already*, and a few such words, as Phil. 3[12]. Also (2) where the Aorist refers to something that has *just happened*, as Mark 16[6] ἠγέρθη, *he has* (just) *risen*. Probably Matt. 17[5] εὐδόκησα belongs here—*on whom I have manifested my approval*. Of the same kind is John 15[6] ἐβλήθη ἔξω καὶ ἐξηράνθη, *he has been cast forth and has withered*—the tense exhibits well the inevitableness and instantaneousness of the result. In Matt. 27[63] ἐμνήσθημεν is rendered *we remember*: cf. our idiomatic "it struck me." Other instances of our using the Present are (1) the "Gnomic Aorist," in maxims and general statements, as Jas. 1[11, 24]; (2) the "Epistolary Aorist," as 1 John 5[13] ἔγραψα, *I write* (or *I have written*)—both are rare. In subordinate clauses, after *when*, *who*, etc., we may use our Pluperfect: cf. Acts 9[27].

241. *Future*

The Future may be continuous or momentary. If the continuous sense is to be emphasised, a compound tense may be used, made by combining the Present Participle with the Future of εἰμί, *am*. So Luke 5[10] ἔσῃ ζωγρῶν, *thou shalt be taking men*.[3]

1 [Cf. John 9[22] συνετέθειντο, *had agreed*. Cf. 4[8].—Ed.]

2 [For the terms *Constative*, *Resultative*, *Ingressive*, etc. expressing different aspects of the Aorist see the larger *Grammars*.—Ed.]

3 [The so-called *Periphrastic* Future. See § 307.—Ed.]

The Future is used in the senses of our *shall* and *will* tense, as (1) *you will go*; (2) *will you go ?* (3) *you shall go.*[1] (Note that in (3) the negative is οὐ: contrast § 256.)[2]

242. A completer system of Tenses would include the nine produced by expressing *continuous*, *momentary*, and *completed* action in *past*, *present*, and *future* time. English can express all these, and more, but Greek is defective, as may be seen from this table of the Indicative tenses. (See also note in § 200.)

	A. *Continuous*	B. *Momentary*
Present:	λύω = *I am loosing*, or *loose from time to time*, or *try to loose.*	(*Wanting*: λύω often may be rendered *I loose.*)
Past:	ἔλυον (Imperf.) = *I was loosing*, etc. (as Pres.).	ἔλυσα (Aor.) = *I loosed.*
Future:	λύσω (ἔσομαι λύων) = *I shall be loosing.*	λύσω = *I shall loose.*

C. *Completed*

Present: λέλυκα (Perf.) = *I have loosed.*
Past: ἐλελύκειν (Plup.) = *I had loosed.*
Future: see §§ 75 and 245 (*end*).

For the tenses of the Participle, see § 254. In the Imperative, Subjunctive, Optative, and Infinitive the distinction of A and B (above) prevails: the Present looks on the action as *in progress*, the Aorist on it as *one whole*. The few Perfects are explained as in § 239; and the Future infin. λύσειν = *to be about to loose.*

243. The MOODS are six in number, of which the first four (as in §§ 63 to 66) belong to what is called the *Finite Verb*. The other two, Infinitive and Participle, combine with verbal functions those of the noun or adjective.

244. *Imperative*

The Present brings out *continuous* or *repeated* action; the Aorist either affects a *single* action, or leaves the kind of action undetermined. Cf. Matt. 6^{33}, Luke 6^{30} with Matt. 6^{9-13}, 5^{42}.[3]

[1] [The *Jussive* Future. Cf. Luke 10^{27}, ἀγαπήσεις.—Ed.]

[2] [Note also the *Gnomic* Future, denoting what *usually* happens. Cf. Galatians 6^{5} βαστάσει.—Ed.]

[3] [The Present Imperative with μή expresses a Prohibition with the meaning *do not continue to.* Cf. John 6^{20} μὴ φοβεῖσθε.—Ed.]

245. *Subjunctive*

The Subjunctive was originally the *shall* or *will* mood, which accounts for its approximations to the Future tense. The following are the principal uses of the Subjunctive:—With μή, in the Aorist, it regularly expresses *prohibition*; Mark 10[19] μὴ κλέψῃς, *do not steal*.[1] *Resolve* and *deliberation* appear respectively in such uses as: John 14[31] ἄγωμεν, *let us be going*; Mark 12[14] δῶμεν ἢ μὴ δῶμεν, *shall we give or not give?* Rom. 10[14] πῶς πιστεύσωσιν, *how are they to believe?* Luke 9[54] θέλεις εἴπωμεν, *wilt thou we should command?* So very frequently after ἵνα, *in order that*; μή, *lest* (§ 279). Further, the Subjunctive is usual in dependent clauses introduced by compounds of ἄν or ἐάν (§ 266), such as ὅταν, *whenever*; ἐάν, *if*; ὃς ἄν or ὃς ἐάν, *whosoever*, etc. Note that when an *Aorist* Subjunctive follows these we translate by the *Future Perfect*. (See § 266.) Thus Mark 9[18] ὅπου ἐὰν καταλάβῃ, *wherever it shall have seized him*; Luke 10[35] ὅτι ἂν προσδαπανήσῃς, *whatsoever thou shalt have further spent*.[2]

246. *Optative*

The Optative, the old *may* or *might* mood, is rare in the N.T. We find it used in *wishes*: 1 Pet. 1[2] χάρις πληθυνθείη, *may grace be multiplied*; Gal. 6[14] ἐμοὶ μὴ γένοιτο, *may it never be for me!* The other uses (some *potential*) may be left for further explanation in §§ 258, 268, 275, 277, 279, 286, 294. Thus 1 Pet. 3[14] εἰ πάσχοιτε, *if ye were to suffer*. Acts 25[16] πρὶν ἢ ἔχοι, *before he could have*. Luke 22[23] συνζητεῖν τὸ τίς ἄρα εἴη, *to question which it might be*. Acts 26[29] εὐξαίμην ἄν, *I should pray*. Luke 6[11] τί ἂν ποιήσαιεν, *what they would do*. For the particle ἄν, see § 268.[3]

247. *Infinitive*

The Infinitive, just as in English, is essentially the case of a noun. In Greek it is Dative or Locative: thus λύειν is originally *for loosing* or *in loosing*. There are many uses which explain

[1] [μή with the Aorist Subjunctive as a Prohibition carries the meaning *do not begin to*. Cf. Luke 11[4] μη εισενέγκῃς.—Ed.]

[2] [μή is the negative used with the Subjunctive, except that clauses introduced by μή (= *lest*) are negatived by οὐ. Cf. 2 Corinthians 12[20] and see § 259.—Ed.]

[3] [The negative with the Optative is μή.—Ed.]

themselves immediately by thus referring them to their starting-point; but we naturally find many uses inconsistent with it. The Infinitive may be a mere indeclinable verb-noun, taking the article. The same thing has happened, except the use of the article, in English phrases like "*To err* is human." Putting this second class apart by itself, we may note the following typical uses:

248. Matt. 2^{2}; John 21^{3} ὑπάγω ἁλιεύειν, *I go a-fishing* (purpose); Rev. 16^{9} οὐ μετενόησαν δοῦναι, *did not repent unto giving* (consequence); Heb. 11^{15} καιρὸν ἀνακάμψαι, *opportunity for returning*; 2 Tim. 1^{12} δυνατὸς φυλάξαι, *able for guarding*. These are often called "complementary" infinitives.[1] They are at once understood by the use of the English verbal noun in *-ing*, as above. The infinitive of *consequence* has generally ὥστε: see § 283. Add the rare infinitive for imperative: Rom. 12^{15}, Phil. 3^{16}.

249. Infinitive as *subject*, Matt. 12^{10} εἰ ἔξεστι θεραπεύειν, *is healing allowed?* Rom. 7^{18} τὸ θέλειν παράκειται, *the willing is present*. As *object*, Acts 25^{9} θέλεις κριθῆναι; *dost thou desire being judged?* Phil. 2^{13} ὁ ἐνεργῶν τὸ θέλειν καὶ τὸ ἐνεργεῖν, *who worketh in you the willing and the working*. When an Infinitive requires a subject, it is regularly in the *Accusative*: thus Matt. 17^{4} καλόν ἐστιν ἡμᾶς ὧδε εἶναι, *it is good that we are here*. When, however, the subjects of the principal verb and of the verb in the dependent clause are the same—"I say that I am," "you know that you are," etc.—the subject is not expressed, but words in agreement with it generally stand in the *Nominative*: see Matt. 19^{21}, Luke 1^{9}: as an exception cf. Luke 19^{15}.

250. The Infinitive appears freely with τοῦ and τῷ in all the ordinary senses of a noun in the Genitive or Dative case. 2 Cor. 2^{13} τῷ μὴ εὑρεῖν με, *through my not finding*; Heb. 2^{15} διὰ παντὸς τοῦ ζῆν, *through the whole life* (living); Acts 14^{9} πίστιν τοῦ σωθῆναι, *faith of* (*i.e.* for) *being saved*. Developed out of this Genitive Infinitive we have a large number of freer uses, where τοῦ with Infinitive does not depend on a noun in this way, but expresses *purpose* or *consequence*, or takes the place of

[1] [Sometimes called "epexegetic" or "explanatory".—Ed.]

other Infinitives among those in §§ 248 and 249, without any perceptible difference. Examples of τοῦ with Infin. of purpose are Luke 24^{29} τοῦ μεῖναι, *in order to abide*; Matt. 24^{45} τοῦ δοῦναι, *that he should give*. For the more extended use, cf. Acts 3^{12} πεποιηκόσιν τοῦ περιπατεῖν αὐτόν, *made that he should walk*; 10^{25} ἐγένετο τοῦ εἰσελθεῖν τὸν Πέτρον, *it came to pass that Peter entered*; 15^{20} and 21^{12}.[1] Cf. § 282, and see Nunn, pp. 102 f.

251. The "Articular Infinitive" occurs exceedingly often under the government of a preposition. So in Heb. 2^{15} in the last section: see also examples in § 287.[2]

252. *Participle*

There is not much in the use of the participle which the student cannot understand by using its counterpart in English. The Greek participle is, however, much more flexible and more widely used. The most important point to be remembered is the difference made by the presence of the article. With it, the participle becomes a noun, though still subject to tense differences, and governing cases. Thus Matt. 2^{20} οἱ ζητοῦντες τὴν ψυχήν, *the men seeking the life*. Without the article it is purely verbal, answering generally to a temporal, concessive, causal, or conditional clause. (See §§ 288, 289, 276.[3]) Various paraphrases are applied in translation. Thus λύσας becomes *when*, *although*,[4] *because*, *if he loosed*, etc., according to the context. The participle with the article is usually translated by a relative clause, as Rev. 1^{5} τῷ ἀγαπῶντι ἡμᾶς καὶ λύσαντι, *to him that loveth us and loosed us*.

253. Very little need be said about the uses of the participle as a whole. For the Genitive Absolute, see § 221. Notice that

[1] [In Acts 10^{25}, 15^{20}, 21^{12} the "Articular Infinitive" is equivalent to the simple Infinitive as object of a sentence, and gives the *contents* of the action. Cf. Acts 27^{1}, Jas. 5^{17}.—Ed.]

[2] [μή regularly negatives the Infinitive. Cf. Matt. 22^{23}, a dependent statement where classical Greek would use οὐ.—Ed.]

[3] [The Future Participle (very rarely the Present Participle) may express *purpose*. See § 254 (4).—Ed.]

[4] The *concessive* use of the participle. This is a regular way of expressing *although*: sometimes καίπερ is added, as in Heb. 5^{8} καίπερ ὤν, *although he was*; Phil. 3^{4}.

periphrastic constructions of the participle with parts of the verb εἰμί, *am*, are very common in the N.T.: their force will generally be ascertained from a literal translation.[1] The use of the participle after verbs of *knowing* should be mentioned: thus Heb. 13[23] γινώσκετε Τιμόθεον ἀπολελυμένον, *understand that Timothy has been released*.[2]

254. The *Tenses* of the participle require careful study. (1) The *Present* answers to the Present and Imperfect Indicative, but the cases where a past sense is admitted must be very carefully watched.[3] Apart from the past time, the *incompleteness* shown in the Imperfect (§ 238) is often very apparent, and is sometimes very important exegetically. Thus 1 Cor. 1[18] οἱ σωζόμενοι, *those who are being saved*, οἱ ἀπολλύμενοι, *those who are perishing*; where the Present describes the two classes of men simply as *on the road to* the several goals of salvation and perdition. So Matt. 27[40] ὁ καταλύων τὸν ναόν, *the* (would-be) *destroyer of the temple*.[4] With the article the present participle becomes a noun which may be virtually timeless: thus Mark 6[14] ὁ βαπτίζων, *the Baptizer*—practically the same as the noun ὁ Βαπτιστής, *the Baptist*. (2) The *Aorist* describes a single act in the past, generally preceding the action of the main verb, but often contemporaneous with it, when it is in past time. The most convenient translation is to use our Indicative followed by *and*: thus Acts 5[10] εἰσελθόντες εὗρον, *they came in and found*; Matt. 4[4] ἀποκριθεὶς εἶπεν, *he answered and said*. See also § 252. (3) The *Perfect* Participle answers always to the Perfect (rarely Pluperfect) Indicative, showing the same invariable idea of completeness and permanence. Thus Matt. 28[5] τὸν ἐσταυρωμένον, *who hath been crucified*; Rev. 5[6] ὡς ἐσφαγμένον, *as one that hath been slain*: both depict the *unchangeable fact* of the Redemption. 1 Pet. 2[10] οἱ οὐκ ἠλεημένοι, *those who had been uncompassionated ones* (a *state*); νῦν δὲ ἐλεηθέντες, *but who now received compassion* (the *act* of grace). (4) The *Future* Participle needs little comment. Thus 1 Cor. 15[37] τὸ σῶμα τὸ γενησόμενον, *the body that will be*. Sometimes it expresses purpose:

1 [See Appendix IV, § 307.—Ed.]
2 [Cf. Acts 7[12], 8[23].—Ed.]
3 [E.g. Galatians 1[23] ὁ διώκων, *he who used to persecute*.—Ed.]
4 [The participle here has a *conative* sense. See Moulton, *Proleg*, p. 127. —Ed.]

Acts 8[27] ἐληλύθει προσκυνήσων, *he had come to worship* (lit. *about-to-worship*).[1]

255. VERBALS IN -τός AND -τέος

The adjective in -τέος answers to the Latin Gerundive. It only occurs once: Luke 5[38] οἶνον νέον βλητέον, *one must put new wine*. That in -τός is an old Participle Passive, historically equivalent to the Latin Passive Participle in *-tus* (*-sus*) and the English in *-d*. It often retains that meaning, as in γνωστός, *known*; θεό-πνευστος, *God-inspired*. Sometimes in intransitive verbs it is Active, as ἄ-πταιστος, *not stumbling*. Often it denotes capability, as παθητός, *passible*; ὁρατός, *visible*; γνωστός, *knowable*.

[1] [μή is regularly used to negative participles (§ 289). Cf. Acts 9[9] μὴ βλέπων. There are relatively few instances in N.T. of οὐ with the participle. Cf. Luke 6[42], οὐ βλέπων. See § 257 and Moule, p. 105.—Ed.]

CHAPTER VI

ADVERBS AND CONJUNCTIONS, AND VERBAL CONSTRUCTIONS

256. Greek, even in the Hellenistic stage, is rich in "particles," but we must here mention only those which affect constructions. We may take first the two ways of saying *not*.

οὐ and μή

What is said here applies not only to the simple words οὐ (or οὐχί—before vowels οὐκ, before *h* οὐχ) and μή, but to the compound words οὐδέ, μηδέ, *nor*, *not even*; οὔτε, μήτε, *nor*; οὐκέτι, μηκέτι, *no longer*; οὐδείς, μηδείς, *none*, etc.

The essence of the original difference is that οὐ was *objective*, having to do with *facts*; μή is *subjective*, dealing with conceptions of *will* and *thought*: οὐ *denies*, μή *forbids*, *deprecates*, *disclaims*. Μή is accordingly the normal word in saying *Don't*, used with Present Imperative or Aorist Subjunctive.[1] In Hellenistic Greek, μή has largely encroached on the original territory of οὐ, partly because many statements of fact might be also expressed as conceptions of the speaker, partly because the great predominance of μή with some of the moods tended to eject οὐ from the few uses left to it in those moods. The result is that οὐ is almost entirely confined to the indicative in N.T. Greek, while μή practically monopolises the other moods, and may appear with the indicative in the if-clause (*protasis*, see § 270) of a conditional sentence and in a few other constructions. The rules will come out as we go along. In the N.T. οὐ is about twice as common as μή.

257. In places where either οὐ or μή may grammatically be used, we shall generally find that οὐ simply reverses the meaning

[1] [See §§ 244, *n*.3, 245, *n*.1.—Ed.]

of a single word or statement, while μή suggests a mental process of condition, cause (in N.T. Greek), or classification. Thus 1 Cor. 1[28] τὰ μὴ ὄντα = *things reckoned as nothing, nonentities*; τὰ οὐκ ὄντα = *things non-existent*. John 10[12] ὁ μισθωτὸς καὶ οὐκ ὢν ποιμήν = *he who is a hireling and is not a shepherd*: ὁ μὴ ὢν would mean *whoever is not*—a *class*, whereas here a typical *individual* is depicted. Compare also John 3[18] with 1 John 5[10]. In the former, ὁ μὴ πιστεύων ἤδη κέκριται ὅτι μὴ πεπίστευκεν = *he who believeth not hath been judged already for not having believed*: unbelief is the *charge* on which sentence is passed. In the latter, ὅτι οὐ πεπίστευκεν = *because he hath not believed*: here simply the *fact* is recorded. These examples will indicate the general lines of a distinction which is sometimes almost too subtle to grasp with certainty.

258. In *questions*, the different use of οὐ and μή is very clear. Οὐ introduces a question expecting the answer *yes*, like our "Is it *not* so?" Μή either expects the answer *no*, as in John 7[51], 9[27] etc., or puts a tentative question: thus John 4[29] μήτι οὗτός ἐστιν ὁ χριστός; *can this possibly be the Christ?*[1] Out of this we get a use of μή = *perhaps (can it be that . . .?)*. Thus Matt. 25[9] μήποτε οὐ μὴ ἀρκέσῃ, *perhaps there will not be enough* (§ 263). We have also a use of μή in "indirect questions" (§ 294): as Luke 11[35] σκόπει μὴ τὸ φῶς σκότος ἐστίν, *consider whether the light can really be darkness*. Luke 3[15] διαλογιζομένων πάντων μή ποτε αὐτὸς εἴη ὁ χριστός, *while all were discussing whether perhaps he were really the Christ*.[2]

259. A development of this use of μή is seen in clauses after verbs of *fearing*. Thus Gal. 4[11] φοβοῦμαι ὑμᾶς μή πως εἰκῇ κεκοπίακα is really *two* clauses: *I am afraid about you—can I really have laboured in vain?* A fear relating to the past being thus put in the indicative, one regarding the future appears with μή and the subjunctive, the explanation being historically the same as before. Acts 27[17] φοβούμενοι μὴ εἰς τὴν Σύρτιν ἐκπέσωσιν, *fearing they might be cast into the Syrtis*. Fearing that something may *not* happen is naturally expressed with μή

[1] [See Mark 4[21], Luke 6[39] for the two negatives with their distinctive meanings.—Ed.]

[2] [For *Deliberative* questions (with subjunctive), see § 245.—Ed.]

. . . οὐ: 2 Cor. 12[20] φοβοῦμαι μή πως οὐχ οἵους θέλω εὕρω ὑμᾶς, *I fear I may haply find you not what I wish.*

260. Much like this is the use of μή after verbs like βλέπω, ὁρῶ, *take heed.* Mark 13[5] βλέπετε μή τις ὑμᾶς πλανήσῃ, *take heed no one lead you astray.* A future indicative instead of a subjunctive indicates a danger imminently feared. Col. 2[8] βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν, *take heed there shall be no one who makes prize of you.*

261. In all these sentences—where the originally *independent* character of the clause introduced by μή can be seen in a moment by translating after the model adopted above for Gal. 4[11]—we see that it would be possible to translate μή *lest.* This prepares us for finding μή introducing clauses of *purpose*, where the independent origin is equally traceable. Thus Matt. 5[25] μή ποτέ σε παραδῷ, *lest at any time he deliver thee up.*

262. *Combinations* of negatives must be carefully noted. Very rarely two negatives cancel each other, as 1 Cor. 12[15]; Acts 4[20]. Negatives followed by *compound* negatives in the same clause form a strengthened negative, as in old English and "vulgar" English of to-day. Thus Luke 23[53] οὗ οὐκ ἦν οὐδεὶς οὔπω κείμενος, *where no one had yet lain*; Mark 11[14] μηκέτι ἐκ σοῦ μηδεὶς καρπὸν φάγοι, *may no man any longer eat fruit off thee.*

263. Entirely distinct is the idiomatic combination of οὐ and μή (or their compounds), where οὐ comes first: it is used (normally) in strong denials and prohibitions, the verb appearing in the aorist subjunctive or (rarely) future indicative. Thus Matt. 5[18] οὐ μὴ παρέλθῃ, *shall in no wise pass away*; Matt. 16[22] οὐ μὴ ἔσται, *this shall never be*; Matt. 15[5] οὐ μὴ τιμήσει, *he shall in no wise honour.* The curious example in Matt. 25[9] was translated in § 258. Cases of μὴ followed by οὐ will give no difficulty, as each negative has its own separate construction.

264. Greek idiom allows what appears to us a superfluous negative after verbs of *denying* and of *hindering.* So 1 John 2[22] ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ χριστός, *he who denies that Jesus is the Christ*, lit. "denies, (saying) that he is *not.*"

Gal. 5[7] τίς ὑμᾶς ἐνέκοψεν ἀληθείᾳ μὴ πείθεσθαι, *who hindered you from obeying the truth?* lit. "so as *not* to obey."

265. Uses of ἄν

The particle ἄν can hardly ever be translated separately, but it has the most extensive influence upon the meaning of the sentences in which it appears. As in the case of οὐ μή above, space will forbid our giving the history of its development. Ἄν has two entirely distinct uses: (A) when closely connected with pronoun or conjunction; (B) when constructed with the verb. (*Historically*, it belongs to the verb even in A.)

266. (A) In these constructions ἄν is equivalent to our enclitic, *ever*. Thus ὃς ἄν or ὃς ἐάν, *whoever*; ὅταν, *whenever*; ὅσοι ἄν, *as many as*; ἕως ἄν, *until*; ἐάν[1] (for εἰ + ἄν), *if*. We find these words constructed with Indicative or Subjunctive. The former is usually a past tense: thus Mark 6[56] ὅπου ἂν εἰσεπορεύετο, *wherever he entered*. The Subjunctive is the normal and classical construction. The *present* subjunctive is used for possible, usual, or continued actions: Col. 3[17] πᾶν ὅτι ἐὰν ποιῆτε, *whatever ye do*. The *aorist* subjunctive requires strictly the future-perfect tense to represent it in this construction: Matt. 10[11] εἰς ἣν ἂν πόλιν εἰσέλθητε, *into whatever city ye shall have come*; 21[22] πάντα ὅσα ἂν αἰτήσητε, *all things whatsoever ye shall have asked*.[2]

267. In combination with καί (written κἄν), ἄν sometimes exerts no influence on the construction. Thus, in Mark 6[56] κἄν, *even*, practically is the same as καί. Conversely, ἄν is often left out from the "A" constructions without affecting the sense.

268. (B) When ἄν is construed with the verb it always gives it a *conditional* meaning, the statement being only made if a certain condition holds. When the verb is in the *optative*, it is not yet clear whether the condition will hold or not; when in the

[1] In St. John's Gospel we sometimes find ἄν as a short form for ἐάν = *if* (as in Attic). Conversely, in the A constructions ἄν is often spelt ἐάν in colloquial Hellenistic. Carefully distinguish this ἐάν from the former.

[2] [See § 245.—Ed.]

indicative (imperfect or aorist, rarely pluperfect), the contingency is no longer possible, as the condition has been unfulfilled. The sentences coming under this head will be fully treated in §§ 270–278.[1]

269. Some verbs possess in themselves this contingent force without the help of ἄν. Thus ἔδει, ἐχρῆν, *it was necessary*; καλὸν ἦν, *it was good*. Greek idiom said "he was bound to do so," whether he did it or not: the *ought*, etc., was the same in either case. In Acts 25^{22} ἐβουλόμην is not exactly *I should like* (βουλοίμην ἄν), but *I was wishing*, as we might say, "I was thinking I would hear him." Occasionally the omission of ἄν in a contingent statement emphasises the certainty of a result: so Gal. 4^{15} τοὺς ὀφθαλμοὺς ἐδώκατέ μοι, *you* (as good as) *gave me your eyes*. Ἄν in late Greek was growing weak. Cf. § 273.

270. **Conditional Sentences**

The classification of sentences expressing contingent statements, etc., is a very important subject, but may be dismissed briefly here. The sentences vary widely in form, but not on lines differing much from English idiom. We must begin by defining the *Protasis*, the clause containing or implying *if*, and the *Apodosis*, which contains the statement, question, or command. The Apodosis may, of course, take any form which can be taken by an independent principal sentence unencumbered with a contingency. The Protasis is generally introduced by a word meaning *if*: but it is obvious that the same sense may often be given by *when*, etc., by a relative, or by a participial clause, such as a genitive absolute. The Negative in a protasis, or any clause which performs that function, was in older Greek μή. When, however, the meaning of a single word, rather than that of the whole sentence, was to be reversed, οὐ sometimes appeared. In Hellenistic Greek the rule is practically that εἰ takes οὐ[2] and ἐάν takes μή, εἰ μή surviving only to express *unless*.

The classification following includes only the most normal types: the classes are often crossed, and special types can appear for special meanings.

[1] [For the Potential use of ἄν see § 277.—Ed.]

[2] [Cf. Rom. 8^{9}. For an exception cf. 1 Tim. 6^{3}.—Ed.]

271. I. Simple Conditions in present or past time.

Protasis, εἰ with indicative; *Apodosis*, generally indicative, always *without* ἄν.

These sentences merely join together a condition and a result without any indication as to the probability or improbability of the condition. Acts 25[11] εἰ ἀδικῶ, οὐ παραιτοῦμαι τὸ ἀποθανεῖν, *if I am a criminal, I do not deprecate death.* Acts 5[39] εἰ ἐκ θεοῦ ἐστίν, οὐ δυνήσεσθε, *if it is of God, ye will not be able.* Matt. 19[17] εἰ θέλεις εἰσελθεῖν, τήρει, *if thou dost desire to enter . . . keep . . .* Matt. 12[26] εἰ ὁ Σ. τὸν Σ. ἐκβάλλει, ἐμερίσθη, *if Satan is casting out Satan, he has been divided* (most probably the aorist of the thing *just happened*, § 240).

272. Many conditional sentences of this class are *general*, attaching the result to a condition which is true or untrue generally, and not only on a particular occasion. Here we find ἐάν with subjunctive more often than εἰ with indicative. Thus Rom. 14[23] ἐὰν φάγῃ κατακέκριται, *if ever he shall have eaten, he has been already condemned.* Rom. 14[8] ἐὰν ζῶμεν, τῷ κυρίῳ ζῶμεν, *if we live, we live for the Lord.* 1 Cor. 15[32] εἰ νεκροὶ οὐκ ἐγείρονται, φάγωμεν καὶ πίωμεν, *if dead men are* not *raised, let us eat and drink.* John 8[16], etc. Note that protases where εἰ or ἐάν is strengthened with καί (sometimes even without it) are often *concessive*, to be translated with *although*.[1]

273. II. Unfulfilled Conditions in present and past time.

Protasis, εἰ with indicative, imperfect for present time, aorist for past.
Apodosis, indicative *with* ἄν, imperfect for present time, aorist for past.

Obviously the protasis and apodosis may belong to different times. Thus Luke 7[39] εἰ ἦν ὁ προφήτης, ἐγίνωσκεν ἄν, *if he were the prophet* (as he clearly is not), *he would perceive*: both *present* time. Heb. 4[8] εἰ Ἰ. κατέπαυσεν, οὐκ ἂν ἐλάλει, *if Joshua had given them rest* (but he did not), God *would not speak* (as He does) . . .: *past* and *present* time. Matt. 11[21] εἰ ἐγένοντο . . . πάλαι ἂν μετενόησαν, *if* the works *had taken place . . .*,

[1] [Cf. Mark 14[29].—Ed.]

they would have repented long ago: both *past*. John 14^{28} εἰ ἠγαπᾶτέ με, ἐχάρητε ἄν, *if ye loved me* (now), *ye would have rejoiced* (when I spoke): *present* and *past*.

For omissions of ἄν (§ 269), cf. John 15^{22} 19^{11}, etc. In 1 Cor. 12^{19}, Heb. 7^{11}, may be seen substitution of a question for the apodosis.

274. III. Future Conditions.

Protasis, ἐάν with subjunctive (rarely indicative, or εἰ with subjunctive).
εἰ with future indicative (more emphatic).
Apodosis, future indicative, sometimes the imperative.

Thus Matt. 28^{14} ἐὰν ἀκουσθῇ, πείσομεν, *if it shall have been heard . . ., we will persuade him.* John 7^{17} ἐάν τις θέλῃ ποιεῖν, γνώσεται, *if any one willeth to do, he shall know*; 7^{37} ἐάν τις διψᾷ ἐρχέσθω, *if any man thirst, let him come.* (These last two might be classed as *general* conditions under I.) Matt. 26^{33} εἰ πάντες σκανδαλισθήσονται, ἐγὼ οὐδέποτε σκανδαλισθήσομαι, *if all shall be made to stumble, I shall never be made to stumble.*

275. An alternative form of future condition is common in classical Greek, having εἰ with optative in Protasis, and optative with ἄν in Apodosis. This is not found in the N.T., but the two parts are used separately. Thus when a future condition is connected with a main clause in past time, we find ἐάν with the subjunctive sometimes replaced by εἰ with optative: Acts 20^{16} ἔσπευδεν εἰ δυνατὸν εἴη . . . γενέσθαι, *he was eager, if it should be possible, to be . . .* So Acts 24^{19}, which in present time might be οὓς δεῖ παρεῖναι ἐὰν ἔχωσι *they ought to be present, if they have . . .* In present time εἰ with optative may be seen in 1 Pet. $3^{14, 17}$ and elsewhere. For the apodosis of this form (only in Lucan writings), cf. Acts 8^{31} πῶς ἂν δυναίμην, *how could I?* The classical protasis would be εἰ μή τις ὁδηγήσαι με, *unless someone were to guide me.* But the more vivid ἐὰν μή τις ὁδηγήσῃ (here future -ει) με is normal in the Hellenistic period.

276. A few examples may be given of substitutes for the normal protasis or apodosis. Sometimes the substitute is that of a distinct form of expression only giving generally a similar sense:

thus Rev. 22[17] ὁ διψῶν ἐρχέσθω, *the thirsting one, let him come*, does not differ much in meaning from John 7[37] (see § 274), but it is not a conditional sentence at all. When, however, the participle has no article, it often supplies for a protasis: 1 Cor. 11[29] κρίμα ἐσθίει μὴ διακρίνων, *eateth judgment, if he discern not* . . . (= ἐὰν μὴ διακρίνῃ). Heb. 6[8] ἐκφέρουσα . . . ἀδόκιμος, *if it bears . . . it is rejected* (= ἐὰν ἐκφέρῃ).

277. Suppression of *Protasis* is common in Greek, as in English. Thus Luke 19[23] ἄν ἔπραξα, *I should have exacted* (εἰ ἔδωκας, *if thou hadst put* the money in the bank). Acts 26[29] εὐξαίμην ἄν, *I should pray*. Acts 17[18] τί ἂν θέλοι; *what would he mean*?[1] There is no need to supply any *definite* protasis in most of these cases.

278. Suppression of *Apodosis* occurs in Luke 13[9] κἂν μὲν ποιήσῃ καρπόν, *and if it bear fruit* (very well!): the end of the sentence is supplied by a gesture. (For κἄν = καὶ ἐάν, cf. § 8, *d*.) See § 301.[2]

279. "Final" or Purpose Clauses

A sentence of purpose is commonly introduced by ἵνα,[3] ὅπως, ὅπως ἄν, or (rarely) ὡς, *in order that*, or μή, *lest*, ἵνα μή, ὅπως μή, *in order that . . . not*, with the subjunctive.[4] Thus Mark 4[22] ἵνα ἔλθῃ εἰς φανερόν, *that it may come to light*. Luke 8[12] ἵνα μὴ σωθῶσιν, *that they may not be saved*. Matt. 5[25] 6[2], Luke 16[26], Acts 20[24], etc. Frequently we find the future indicative, which is closely related with the aorist subjunctive. So in John 17[2], Rom. 3[4], Matt. 7[6]. The present indicative is very rare: see 1 John 5[20], Gal. 4[17], 1 Cor. 4[6] (§§ 99, 105).[5]

The Negative in final clauses is always μή.

1 [The so-called Potential use of ἄν.—Ed.]

2 [The student should work through the examples of Conditional Sentences given in the *Reader*, Ex. 63.—Ed.]

3 [See App. V, § 308.—Ed.].

4 In Eph. 1[17] we have in W.H. *text* ἵνα δῴη, the *optative*. If this is right, δῴη = *may he give*: the intervening words seem to have caused the writer to forget the ἵνα, and bring in a *wish* construction by anacoluthon (§ 297). But the subjunctive δώῃ (W.H. *marg*.) has strong claims: this would be just like ἵνα δῷ in 3[16]. The similar problem in 2 Tim. 2[25] must be left to the commentators.

5 [For completeness we may add that ὥστε (ὡς) with the infinitive approximates to the idea of *purpose* in Matt. 27[1], Luke 4[29] 9[52]. See § 283.—Ed.]

280. Final particles used with a *past* tense of the indicative express a purpose already nullified by events. Thus (?) Gal. 2^{2} μή πως εἰς κενὸν τρέχω (subjunctive) ἢ ἔδραμον, *lest haply I should be running, or should prove to have run, in vain.*

281. The Infinitive supplies constructions to express the idea of purpose. (1) A few cases survive of its ancient use by itself: thus Luke 2^{3} ἐπορεύοντο ἀπογράφεσθαι, *they went to be enrolled* (*for* being enrolled, see §§ 224, 247). (2) The infinitive is put with the article in the accusative after εἰς or πρός. Matt. 6^{1} πρὸς τὸ θεαθῆναι, *with-a-view-to the being-beheld.* Matt. 20^{19}, Rom. 3^{26}. (3) The infinitive is put with the article in the genitive: Luke 1^{77} τοῦ δοῦναι, *in order to give*: see § 250.[1] (4) In 2 Cor. 7^{12} we have ἕνεκεν τοῦ φανερωθῆναι, *for-the-sake-of its being-manifested.*

282. There are a good many passages where τοῦ with the infinitive and ἵνα with subjunctive have lost all or nearly all of the idea of purpose, and play the part of simple noun clauses (§ 290 *sqq.*). Thus Acts 10^{25} ἐγένετο τοῦ εἰσελθεῖν, *it came to pass that he entered.* Matt. 18^{6} συμφέρει αὐτῷ ἵνα καταποντισθῇ, *it is profitable for him that he should be drowned.* In Hellenistic Greek these clauses may be taken as equivalent to a simple infinitive, into which we may only press the final sense if it comes naturally out of the context. Thus in John 17^{3} τὸ γινώσκειν σε, *to learn to know thee,* would not sensibly differ from ἵνα γινώσκωσι σέ, *that they may learn to know thee.* Similarly after verbs of *entreating* the clause with ὅπως practically expresses the *contents* rather than the *purpose* of the entreaty.[2] Rarely ἵνα with subjunctive stands for a deferential imperative: so in Mark 5^{23}, Eph. 5^{33}.[3]

283. "Consecutive" or Result Clauses

There are two constructions for the expression of a result. (1) The infinitive may be used, either (*a*) alone, as Col. 4^{6}

[1] [Note the alternation with the simple infinitive in Luke 1^{72-79}, $2^{22, 24}$. —Ed.]

[2] [Cf. Luke 7^{3}.—Ed.]

[3] [Note also that the Future Participle (Matt. 27^{49}. See § 254) and the Relative Pronoun with the Future Indicative (Acts 6^{3}) may express *purpose.* —Ed.]

εἰδέναι, *so as to know*[1]; or (*b*) with ὥστε (negative μή), as Acts 14[1] λαλῆσαι οὕτως ὥστε πιστεῦσαι πολὺ πλῆθος, *so spoke that a great multitude believed.* The subject of the infinitive stands in the accusative case. Sometimes ὥστε becomes almost final, as in Matt. 27[1] ὥστε θανατῶσαι αὐτόν, *so as to put him to death.*

284. (2) ὥστε very frequently is merely an inferential conjunction, *accordingly*, not affecting the construction following. If that construction is an indicative clause, as it usually is, the negative is οὐ, John 3[16] οὕτως ἠγάπησεν ὁ θεὸς τὸν κόσμον ὥστε τὸν υἱὸν ἔδωκεν, *God so loved the world that he gave his Son.* Had the other construction—ὥστε δοῦναι, *so much as to give*—been used, some stress would have been taken off the *fact* of the gift and laid on the *connexion* between the love and the gift.[2]

285. "Temporal" Clauses, Expressions of Time

The various conjunctions used in temporal clauses may be left for the Lexicon. They divide themselves naturally into those which are and those which are not compounded with ἄν. We may take ὅτε, *when*, as type of the latter, and ὅταν, *whenever*, for the former. The ὅτε type is used with a past tense of the indicative, or a historic present (§ 237), when an event in the past is narrated.[3] When an event in the present or future is referred to, either the ὅτε or the ὅταν type may be used, ὅτε generally with indicative, ὅταν with subjunctive. If an *aorist* subjunctive appears with ὅταν, the sense is future-perfect: see § 266.[4] Sometimes we find ὅταν with a past tense of the indicative.[5]

286. *Until* or *before* is expressed by πρίν or πρὶν ἤ. This takes the accusative and infinitive construction. Acts 7[2] ὤφθη πρὶν ἢ κατοικῆσαι αὐτόν, *appeared before he settled.* Matt. 26[34]. But if πρίν means *until*, and a *negative* sentence precedes, it takes the subjunctive (with or without ἄν) or optative, the latter after

1 [Rarely τοῦ with the infinitive. Cf. Matt. 21[32], Rom. 7[3].—Ed.]

2 [Note also the use of ἵνα (rare) with the subjunctive to imply *result*. Cf. Rom. 11[11].—Ed.]

3 [Cf. 1 Corinthians 13[11] etc.—Ed.]

4 [Cf. 1 Corinthians 13[10].—Ed.]

5 [See § 266.—Ed.]

a verb in past time. Luke 2[26] μὴ ἰδεῖν θάνατον πρὶν ἢ ἂν ἴδῃ τὸν χριστόν, *that he should not see death before he should have seen the Christ.* Acts 25[16] ἀπεκρίθην ὅτι οὐκ ἔστιν ἔθος χαρίζεσθαί τινα πρὶν ἢ κατὰ πρόσωπον ἔχοι τοὺς κατηγόρους, *I answered that it was not the custom to give up anyone before he had his accusers face to face.* (See § 294.) Ἕως (ἕως οὗ, ἕως ἄν) with subjunctive is the usual expression for *until*[1]; ἕως with indicative aorist appears in past time.[2]

287. Several kinds of temporal sentences can be expressed by prepositions with the Articular Infinitive, on which see § 251 above. Thus *while* by ἐν τῷ: Matt. 13[25] ἐν τῷ καθεύδειν τοὺς ἀνθρώπους, *while men slept*—almost exactly = *in men's sleeping.* (But while we must use our *possessive* case, the subject of the Greek infinitive is in the *accusative.*) *Before* is πρὸ τοῦ: Matt. 6[8] πρὸ τοῦ ὑμᾶς αἰτῆσαι, *before ye ask. After* is μετὰ τό: Matt. 26[32] μετὰ τὸ ἐγερθῆναί με, *after I rise again. Until* may be ἕως τοῦ: Acts 8[40] ἕως τοῦ ἐλθεῖν αὐτόν, *until he came.* Compare §§ 281, 289 (5).

288. Great numbers of temporal sentences are expressed in Greek by the use of participles, either in agreement with words in the sentence, or in the genitive absolute construction (§ 221). Thus ἐρχόμενος is often *when he is* (or *was*) *coming*; ἐλθόντος αὐτοῦ, *when he came*, or *had come.*

289. **Causal Sentences**

There are various ways in Greek of expressing *because.* They may be thus briefly collected (1) ὅτι or διότι, *because*, followed by the indicative. Οὐ is used for the negative. Thus Matt. 5[36] ὅτι οὐ δύνασαι, *because thou canst not.* (2) Genitive absolute, negative (in N.T. Greek) μή: Matt. 18[25] μὴ ἔχοντος αὐτοῦ ἀποδοῦναι, *because he had not* (*anything*) *to pay.* (3) Participle constructed with a word in the sentence, negative (in N.T. Greek) μή: Acts 12[3] ἰδὼν . . . προσέθετο συλλαβεῖν, *because he*

[1] [Cf. Mark 6[10], Luke 22[34].—Ed.]

[2] [Cf. Matt. 2[9]. For ἕως with the *present* indicative (= *while, as long as*), cf. John 9[4].—Ed.]

saw. . . he proceeded also (lit. *added*) *to arrest*; Mark 2^4 μὴ δυνάμενοι προσενέγκαι . . . ἀπεστέγασαν, *because they could not bring . . . they unroofed. . . .*[1] (4) Ὅστις, *who*, often implies *because he*: see examples in § 208. The negative would be οὐ. (5) The Articular Infinitive (see § 251) with διὰ τό or simply τῷ: for this use of dative compare those in § 226. The negative is μή. Thus 2 Cor. 2^{13} τῷ μὴ εὑρεῖν με, *through my not finding, because I found not*. Acts 12^{20} διὰ τὸ τρέφεσθαι τὴν χώραν, *because the country was supplied.*

290. **Noun Clauses**

These clauses, in Greek as in English, are sentences which take the grammatical function of nouns. We have had some of them already: thus words of *fearing* (§ 259) practically govern an object which is a whole sentence instead of a single noun. Of course all constructions in which the infinitive has the article are properly classed under this head. Some quasi-noun sentences in which the construction is (in strictness) *final* are noted in § 282.

291. A noun clause when *subject* to a verb needs generally no comment. There is, however, the construction with ἐγένετο, *it came to pass*, which is very common, as answering to a Hebrew idiom. In the most regular construction we have a normal noun clause as its subject: thus Acts 19^1 ἐγένετο Παῦλον ἐλθεῖν, *it came to pass that Paul arrived.* The same is very often expressed by (probably vernacular) constructions which represent the Hebrew more closely: (1) καὶ ἐγένετο καὶ Παῦλος ἦλθε, lit. *and it came to pass and Paul arrived*; (2) καὶ ἐγένετο Παῦλος ἦλθε, *and it came to pass Paul arrived.*

292. The most important point here, however, is the construction of noun sentences as *object* to the verb, especially in what is called *Reported Speech* (**Oratio Obliqua**). Reported *statements*[2] may be taken first. Just as in English, these may be expressed by an infinitive[3] or introduced by *that* (generally

[1] [ὡς prefixed to a causal participle suggests an alleged reason. Cf. 1 Peter 4^{12}.—Ed.]

[2] [I.e. those following verbs of *saying, thinking, feeling*.—Ed.]

[3] [Cf. Luke 24^{23} οἱ λέγουσιν αὐτὸν ζῆν. So John 12^{29}.—Ed.]

ὅτι). The former construction belongs only to *principal* sentences, not containing a conjunction, other than καί or ἤ or the like. See further in § 249. The alternative construction is indefinitely more common in the N.T. The clause is introduced by ὅτι (or ὡς), and the quotation may follow in the exact words of the original speaker, in which case ὅτι simply plays the part of our inverted commas, and is left untranslated: see, for example, Mark 7^{20}. In other places we have the same change of first and second person to third which is familiar to us in the newspaper reports of speeches.[1]

293. Reported, or "Indirect," *Questions* are not quite so simple. They are introduced by the same words that introduce direct questions, such as ποῦ, *where?* πῶς, *how?* τίς, *who?* τί or ἵνα τί, *why?* (= ἵνα τί γένηται, *in order that what may happen?*). Only once do we find ὅπως, *how*, which in classical Greek was normally used in indirect questions. The assimilation of the direct and indirect question has in N.T. Greek gone so far that εἰ, *whether*, which naturally could only be used in an indirect question, is found not infrequently introducing a question in the speaker's own words: thus Matt. 12^{10}.

294. The following are some more or less uncommon features of indirect questions. When the main verb is in a past tense, we find the dependent verb rarely (in the writings of Luke only) turned into the optative: Luke 22^{23} ἤρξαντο συνζητεῖν τὸ τίς ἄρα εἴη, *they began to examine the* (question) *who then it might be*: what they said was τίς ἄρα ἔστι; *who then is it?* Acts 17^{11} ἀνακρίνοντες εἰ ἔχοι ταῦτα οὕτως, *searching whether these things were so*: direct εἰ ἔχει . . .; *are they so?* (See § 293.) Acts 17^{27} ζητεῖν τὸν θεὸν εἰ ἄρα γε εὕροιεν, *to seek God*, (wondering) *whether possibly they should find him.* Answering to this in present time is Luke 12^{36} προσδεχομένοις πότε ἀναλύσῃ, *waiting* (and asking themselves) *when is he to return?* (See § 245.) Note that whenever the subjunctive is found in an *indirect* question, it would be found in the corresponding *direct*. (Contrast Latin.)

[1] [Note that there is no change of tense and (generally) mood. The tense used by the original speaker is retained when the statement is reported. For example, "he said that he saw the man" would be in Greek Reported Speech εἶπεν ὅτι τὸν ἄνθρωπον ὁρᾷ (or, εἶπεν τὸν ἄνθρωπον ὁρᾶν), the original statement being, "I *see* the man."—Ed.]

295. **Expressions of a Wish**

Wishes are fairly often expressed by the optative (without ἄν). 1 Thess. 5[23] ὁ θεὸς ἁγιάσαι ὑμᾶς, καὶ τὸ πνεῦμα τηρηθείη, *may God sanctify you, and may your spirit be kept.* Luke 20[16] μὴ γένοιτο, *may it never be* ("God forbid!"). There is also a particle ὄφελον—which in classical Greek was ὤφελον, *I ought*, a 2nd aorist of ὀφείλω conjugated regularly —which is constructed with the indicative: the aorist expresses a wish for the *past* (unfulfilled), the imperfect one for the *present*, and the future one for the *future*. 1 Cor. 4[8] ὄφελον ἐβασιλεύσατε, *would that ye had become kings.* Rev. 3[15] ὄφελον ψυχρὸς ἦς, *would thou wert cold.* Gal. 5[12] ὄφελον καὶ ἀποκόψονται, *would that they may* (lit. *will*) *even mutilate themselves.*

Of course many wish clauses are simply constructed with θέλω or βούλομαι.

296. **Asseveration**

There are some peculiar idioms for expressing very strong asseveration. When *negative*, we generally find οὐ μή, for which see § 263. There is also a curious use of εἰ, *if*, due to Hebrew.[1] Mark 8[12] ἀμὴν λέγω, εἰ δοθήσεται σημεῖον, *verily I say, no sign shall be given.* Heb. 4[3] εἰ εἰσελεύσονται, *they shall not enter.* An exceedingly common Hebrew asseveration is made by repeating the verb in an infinitive form: thus 1 Sam. 14[44] *thou shalt surely die*, lit. *to die thou shalt die.* This is imitated in N.T. Greek thus—(*a*) The infinitive is replaced by a noun in the instrumental dative: Matt. 13[14] ἀκοῇ ἀκούσετε, *ye shall surely hear.* (*b*) A participle is substituted: Matt. 13[14] βλέποντες βλέψετε, *ye shall surely see*, lit. *seeing ye shall see.*

297. **Anacoluthon**

This technical term, meaning "lack of sequence," describes a large variety of grammatical irregularities, due to a change of construction in the course of a sentence. Very often this is purely involuntary, as it is in our own daily speech. It is a special feature of St. Paul's style, and its reasonableness is easily

[1] Ει in εἰ μήν (Heb. 6[14]) is simply the Hellenistic spelling for the Attic asseverative ἦ. (Better written εἶ.)

realised when we picture to ourselves the amanuensis vainly trying to keep pace with the torrent of the Apostle's thoughts, which come rushing out in periods of special emotion almost faster than speech can express them. No wonder we find long sentences in which the construction is changed more than once before the end. Often, however, an anacoluthon is quite intentional, a more vigorous or otherwise more satisfactory ending being found for a sentence: the surprise of the changed construction is an effect in itself. Thus in Matt. 7^9 we can judge from the English. The verse might have run, *What man is there of you, who if his son ask him for a loaf will give him a stone?* (τίς ἔστιν ἐξ ὑμῶν ἄνθρωπος, ὅστις ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, λίθον ἐπιδώσει αὐτῷ;). We see at once how much we lose when we sacrifice that indignant question, however much it may violate strict grammatical sequence: *What man is there of you whom his son shall ask for a loaf—will he give him a stone?* A great many anacolutha have been removed by the copyists in their zeal for grammatical propriety, but the oldest MSS. faithfully preserve them, and in very many cases the Revisers have represented them in English, thus giving us back a valuable mark of the writers' individual styles.

298. A few representative examples may help the student to anticipate the varieties of broken construction he is likely to meet. In very many cases the memory substitutes a synonymous phrase for that which actually began the sentence, and the conclusion conforms itself to this. Thus in Acts 15^{22} the sentence starts with *it seemed good to the apostles*; but in the next verse the nominative γράψαντες has in mind an equivalent, *the apostles determined*. Acts 19^{34} began with ἐφώνησαν in thought, but the more expressive φωνὴ ἐγένετο μία ἐκ πάντων is substituted. In Acts 27^{10} the ὅτι presages μέλλει, but it being forgotten in the interval, we find μέλλειν, the accusative and infinitive construction. Luke 21^6 is an example of words left hanging at the beginning of a sentence (§ 215): ταῦτα was meant to have a verb like καταλυθήσεται with it, but the sentence was entirely changed by the bringing in of the words *days shall come*. But, indeed, this "suspended nominative" is common both in Greek and English, calculated as it is to bring out at the outset of the sentence a word or phrase on which the whole is to turn. We have it even where grammar is not thereby violated,

as in John 7^{18}, etc., where the subject of the sentence is taken up by οὗτος.

299. Anacoluthon may mean the breach of almost any grammatical rule, and a survey of it might swell to very extensive proportions. We must be content with a typical example or two from St. Paul. Gal. $2^{4, 5}$ must be left to the commentators. Rom. 12^{6} *sqq.* is a very irregular sentence, the peculiarities of which (due partly to *ellipsis*, § 303) may be thus explained. After προφητείαν we should naturally supply the simple imperative ἔστω, *let it be*, which may easily be omitted. This ellipse encourages another one in the next clause, where we may supply ὦμεν, *let us be* (engaged) *in our ministry*. Then, by anacoluthon, the concrete ὁ διδάσκων is substituted for διδασκαλίαν, because the division of this labour is more easily expressed by nominatives with a new series of mentally supplied imperatives. So we supply ἔστω, *let him be*, in ver. 7, and then glide (ver. 8) into verbs suggested by their subjects, μεταδιδότω, προϊστάσθω, ἐλεάτω. (It should be stated that there is another explanation—perhaps rather more probable—which eliminates anacoluthon altogether.) In 1 Cor. 12^{28} the normal construction would be οὓς μὲν ἀποστόλους, οὓς δὲ προφήτας, οὓς δέ, etc., but the substitution of an order of rank leaves οὓς μέν stranded.

The student may examine miscellaneous cases of anacoluthon in Matt. 12^{36}, John 6^{39}, 7^{38}, Acts $10^{36, 37}$ (R.V. and W.H. *margin*), 24^{5-8} 26^{3}, Rom. 16^{25-27}, Col. 2^{2}, 3^{16}, 1 Tim. 1^{3-5}, Jude^{16}, and in many parts of the Apocalypse.

APPENDIX I

300. It may be useful to collect here some forms in which accent distinguishes words otherwise spelt alike or nearly so. See § 10.

(*a*) A number of monosyllables require distinguishing. Thus ὁ, οἱ, αἱ belong to the Article; ὅ, οἵ, αἵ to the Relative. ἡ = *the*, ἥ = *who*, ἦ = *verily*, ἤ = *or, than*. ἧς = *of whom*; ᾧ, ᾗ = *to whom*; ὦ, ἧς, ᾗ, subj. of εἰμί; ἦς, imperf.; ὦ = *O*. ἦν = *whom*, ἦν = *he was*. εἰ = *if*, εἶ = *thou art*: also see § 296 note. ὧν = *of whom*, ὤν = *being*. οὗ = *of whom* or *where*, οὐ = *not*. ἕν = *one thing*, ἐν = *in*. εἷς = *one*, εἰς = *into*. ἕξ = *six*, ἐξ = *out of*. For τίς and τις, πῶς and πως, etc., see §§ 54, 59.

(*b*) Ἀλλά = *but*, ἄλλα = *other things*. ἑνί = *to one*; ἔνι = ἔνεστι, *there exists, it is possible*. αὕτη αὗται from οὗτος; αὐτή αὐταί from αὐτός; αὑτόν, etc., from ἑαυτόν (see § 51). ταῦτα from οὗτος, ταὐτα = τὰ αὐτά. ἕκτος = *sixth*, ἑκτός = *outside*. διά preposition. Δία accus. of Ζεύς.

(*c*) Ἀγών = *contest*, ἄγων = *leading*; ἔχθρα = *hatred*, ἐχθρά = *hostile*; τρόχος = *course*, τροχός = *wheel*; μόνη = *alone*, μονή = *abode*; πέτρων from πέτρος, πετρῶν from πέτρα (gen. pl. in 1st decl. being always -ῶν in nouns); φύλακας from φύλαξ, φυλακάς from φυλακή; ἅγια, neut. pl., ἁγία, fem. sing.; ἔξω = *out*, ἕξω from ἔχω; ὥσι from εἰμί, ὠσί from οὖς; χείρων = *worse*, χειρῶν from χείρ; φίλων from φίλος, φίλῶν from φιλέω; etc.

(*d*) For ποιῆσαι, etc., see § 10; for λιπεῖν, etc., § 118; for δῴη and δώῃ, § 138; ἔστι and ἐστί, § 159. εἶπε and εἶπον are 2 aor. indic., εἰπέ imper., εἰπόν ditto with 1 aor. ending. The following will be found among the conjugations: πίθω act. πιθῶ pass. (§§ 93, 95); λύθητε imper., λυθῆτε subj. (§§ 76, 77); τίμα and φίλει imper., τιμᾷ and φιλεῖ indic., etc.; δήλου act., δηλοῦ mid. The futures of κλίνω. κρίνω, μένω, σκληρύνω, χέω should be seen in the List, or in § 114. See also the List for αἱρῶ, αἵρω, καθαίρω, καθαιρῶ, ἔστηκε (ἵστημι), ἕστηκε (στήκω). Note ἵᾶται pres., ἵαται perf.

A fair number of complete identities may be traced, which

can only be distinguished by the context. Thus λέξαι may be imper., opt. or infin.; δηλοῖ indic., subj., opt. act., or indic. or subj. mid.; τιμῶν may be partic. of τιμάω or gen. plural of τιμή; etc., etc.

APPENDIX II

301. Some technical terms, often met with in commentaries, may be given here with brief explanations.

Ad sensum (κατὰ σύνεσιν) constructions (= *according to the sense*) desert strict grammar to follow the sense: the term will be most easily understood from examples, like those in §§ 212 *sq.*

Asyndeton = omission of a conjunction.[1]

Aposiopesis (= "hushing") is the abrupt termination of a sentence whose ending may be inferred from tone or gesture, or gathered from what has gone before. Examples may be seen in Luke 13^{9} 19^{42}, John 6^{62}, Acts 23^{9}.

302. **Brachylogy** (= "abbreviation") is the suppression of words which are necessary to the sense, but are instinctively supplied by the hearer or reader. A simple example is John 5^{36} (§ 228), or Rev. 13^{11} εἶχεν κέρατα δύο ὅμοια ἀρνίῳ, *he had two horns like a lamb, i.e.* like a lamb's *horns*. There are some important examples with πλήν and εἰ (ἐάν, ἄν) μή = *except*. Thus John 15^{4}, on which Westcott says: "The limitation applies to the principal thought (*bear fruit*), and not to the defining addition (*of itself*), to which it is parallel." Acts 27^{22} ἀποβολὴ γὰρ ψυχῆς οὐδεμία ἔσται πλὴν τοῦ πλοίου, *there shall be no loss of life* (and no loss at all) *except of the ship*. In Luke $4^{26, 27}$ we have to understand "and he was sent to no widow at all, *except*," "and no leper at all was cleansed, *except*": translating *but only* will give the sense. So in Rev. 21^{27}, where the literal rendering would imply that some of these evil-doers *were* "written in the Book of Life." Cf. John 5^{19}, Gal. 2^{16}.

Constructio praegnans (= "pregnant—*i.e. condensed*—construction") may be best seen in examples. Luke 6^{8} στῆθι εἰς τὸ μέσον, *stand into the midst* = come *into the midst* and

[1] [Cf. John 5^{8} ἔγειρε ἆρον.—Ed.]

stand in it. Acts 8^{40} εὑρέθη εἰς Ἄζωτον = *was* carried *to Azotus* and *found* there. Cf. Ps. 9^{15} in English: "The nations are (*fallen into and*) *sunk down in* the pit." It is a special case of Brachylogy.

303. **Ellipsis** (= "lacking") is a word wide enough to include the last three constructions; but it is used in a more specific sense to describe the omission of any words necessary to the meaning which may be supplied (*a*) from the context, or (*b*) from the usage of the language. Examples of Ellipsis may often be found by noting the use of *italics* in the R.V. The student may compare the Greek with the R.V. in (*a*) Mark 10^{40}, Rom. $12^{6, 7, 8}$, 2 Cor. 8^{15}, Gal. 5^{13}, Eph. 5^{22}; (*b*) Luke 2^{49} 12^{47}. Under (*b*) we have also ἡ δεξιὰ (χείρ), *the right* hand, ποίας (ὁδοῦ) = *by what* way, ἡ ἐπιοῦσα (ἡμέρα) = *the coming* day, ψυχρὸν (ὕδωρ) = *cold* water, πρόϊμος (ὑετός) = *early* rain. So also διάγειν (τὸν βίον) = *pass* one's life; προσέχειν (τὸν νοῦν) = *apply* the mind, *attend to*; αἴρειν (τὰς ἀγκύρας) = *raise* the anchors, *sail*.[1] Two important phrases, ἡ ὀργή = *the wrath* of God (Matt. 3^{7}, Rom. 5^{9} 12^{19}, 1 Thess. 2^{16}), and τὸ θέλημα = *the will* of God (Rom. 2^{18}), are not so much ellipses as technical terms of scriptural phraseology, with no conscious omission: cf. *the Fall*.

304. **Parallelism** is the principle which governs the structure of Hebrew poetry. Its main features may be observed by studying the poetical parts of the O.T. in the R.V. Parallelism may be seen in the hymns of Luke 1 and 2, and something very much like it in the Christian hymns quoted in Eph. 5^{14} and 1 Tim. 3^{16}. But there are many other traces in elevated discourse, as in the Lord's Prayer, and at the end of the Sermon on the Mount.[2]

305. **Paronomasia** is the juxtaposition of words similar in sound. This in Greek is constantly found in the most elevated

[1] Cf. in English : *St. Paul's* (Cathedral), *application* (of the mind); to *sell off* (goods), to *give up* (an attempt), etc.

[2] A full account of Parallelism, applying it to the N.T., will be found in Dr. R. G. Moulton's work, *The Literary Study of the Bible* (Isbister), chs. i and ii; also Appendix iii (ed. 2), pp. 526 *sqq*. [See also the references in M.-H., pp. 418 f., adding M. Black, *An Aramaic Approach to the Gospels and Acts*, pp. 105 ff.—Ed.]

passages, having no trace of the lighter associations common in English. Thus Luke 21[11] λοιμοὶ καὶ λιμοί, *pestilences and famines.* Heb. 5[8] ἔμαθεν ἀφ' ὧν ἔπαθεν, *he learned from what he suffered.*

Zeugma ("joining") is the linking of two clauses by one verb which must be understood differently in each, or with a new verb of kindred meaning supplied in the second clause. In English it is not native, and is therefore uncommon except for humorous effect; but such a sentence as "I turned my back on goodness—and happiness" gives a fair illustration. We have it in 1 Cor. 3[2] γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα, *I gave you to drink milk, not solid food*: out of ἐπότισα we have to supply "gave to *eat.*" Luke 1[64] ἀνεῴχθη τὸ στόμα καὶ ἡ γλῶσσα, *his mouth was opened and his tongue, i.e.* his tongue was *loosed.* 1 Tim. 4[3] κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων, *forbidding to marry,* (and commanding) *to abstain from foods*: κωλύειν = command *not,* and the negative idea disappears in the second clause.

[For PARATAXIS and TAUTOLOGY, see M.-H., pp. 420 ff., 419 f. respectively. For CHIASMUS and other stylistic features, see Moule, pp. 193 ff.—Ed.]

APPENDIX III

306. A table of the simpler N.T. meanings of the Prepositions may be given here in brief form. The meaning in brackets is the primary, so far as ascertainable.

I. PREPOSITIONS WITH ONE CASE

A. Genitive

(1) ἀντί (*in face of, over against*), hence, *instead of, for.* ἀντὶ ἰχθύος ὄφιν, *a snake* instead of *a fish.* χάριν ἀντὶ χάριτος, (new) *grace* for (old) *grace.* δὸς ἀντὶ ἐμοῦ καὶ σοῦ, *give* for *me and thee.* ἀντὶ τούτου, on account of *this.* ἀνθ' ὧν (for *which*), *because.*

(2) ἀπό (*away, off*), *from.* ἀνέβη ἀπὸ τοῦ ὕδατος, *he came up* from *the water.* ἀποχωρεῖτε ἀπ' ἐμοῦ, *depart* from *me.* εἶχεν τὸ ἔνδυμα ἀπὸ τριχῶν, *he had his garment* (from, *i.e.*) of *hair.* ἀπὸ θεοῦ πειράζομαι, *I am tempted* (from, *i.e.*) *by God.*[1]

[1] [Note the quasi-*causal* force of ἀπό in Matt. 14[26], Luke 22[45], etc.—Ed.]

(3) ἐκ, ἐξ (*out*), *out of, from.* φῶς ἐξ οὐρανοῦ, *light* out of *heaven.* ἐκ δεξιῶν (from, *i.e.*), *on the right.* Ἑβραῖος ἐξ Ἑβραίων, *a Hebrew of* (*i.e.* sprung from) *Hebrews.*

(4) πρό (*forwards*), *before.* πρὸ χειμῶνος, before *winter.* πρὸ τῆς θύρας, before *the door.* πρὸ πάντων, before *all things.*

B. Dative

(5) ἐν (*within*), *in.* (The meanings are largely extended in colloquial Hellenistic.) ἐν τῇ πόλει, in *the city.* ἐν τῷ πονηρῷ κεῖται, *lieth* in *the evil one.* εἰ πατάξομεν ἐν μαχαίρῃ; *shall we strike* with *a sword?* ἐν τῇ ἐσχάτῃ σάλπιγγι, at *the last trump.* ἐν Ἠλείᾳ, in "*Elijah.*"[1]

(6) σύν (*together*), *with.* οἱ σὺν ἐμοὶ ἀδελφοί, *the brethren* with *me.* σὺν πᾶσι τούτοις (together with), *i.e.*, *beside all this.*

C. Accusative

(7) ἀνά (*on, up*), only in idioms:—ἀνὰ μέσον τοῦ σίτου, in *the midst of the wheat.* ἀνὰ δηνάριον, *a shilling* apiece. ἀνὰ μέρος, in *turn.*

(8) εἰς (*inwards*), *into, to.* φευγέτωσαν εἰς τὰ ὄρη, *let them flee* into *the mountains.* ἐλθὼν εἰς τὴν Τρῳάδα εἰς τὸ εὐαγγέλιον, *having come* to *Troas* for *the gospel.* πιστεύειν εἰς Χριστόν, *to believe* in *Christ.*

Occasionally (as in modern Greek) replaces ἐν, as ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός, *who is* in *the bosom of the Father.*

II. Prepositions with two Cases

(9) διά (*throughout*).

Genitive, *through.*

διὰ τῆς θύρας, through *the door.* διὰ παντός, *continually.* δι' ἡμερῶν, in the course of *some days.* τὸ ῥηθὲν ὑπὸ Κυρίου διὰ τοῦ προφήτου, *spoken by the Lord* through *the prophet.*[2]

Accusative, *through* (of place—only once), *because of, for the sake of.*

διὰ φθόνον, because of *envy.* δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ

[1] [Also *among.* Cf. Luke 1[1] ἐν ἡμῖν.—Ed.]

[2] [Note also the διά of attendant circumstances. Cf. 2 Corinthians 5[7] διὰ πίστεως, Rom. 14[20], etc.—Ed.]

πάντα, because of *whom are all things, and through whom are all things.* διὰ τὸν ἄνθρωπον ἐγένετο, *was made* for *man.*

(10) κατά (original meaning doubtful).

Genitive, *against,* etc.

κατὰ τοῦ κρημνοῦ, down *the cliff.* καθ' ὅλης τῆς περιχώρου, through *all the neighbourhood.* ἐξορκίζω σε κατὰ τοῦ θεοῦ, *I adjure thee* by *God.* ἔχω κατὰ σοῦ ὀλίγα, *I have a few things* against *thee.* (By far the commonest meaning.)

Accusative, *along, opposite, according to,* etc.

κατὰ τὴν ὁδόν, along *the way.* ἦλθεν κατ' αὐτόν, *came* up to *him.* καθ' ἑαυτόν, by *himself.* τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν, *the church* belonging to *their house.* καθ' ἡμέραν, *daily* (distributive use). κατὰ σάρκα, as to *the flesh.* κατὰ τὸν νόμον, according to *the law.* κατ' ἄνθρωπον, after the manner of *man.*

The meanings of κατά cannot be described adequately in small space: there are others, which must be found by trial. Distributive κατά, like ἀνά, is sometimes an adverb: καθ' εἷς, *one by one.*

(11) μετά (*amid*).

Genitive, *with.*

ἦν μετὰ τῶν θηρίων, *he was* with *the wild beasts.* ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν, *he that is not* with *me is against me.* μετὰ φόβου καὶ χαρᾶς, with *fear and joy.*

Accusative, *after.*

μεθ' ἡμέρας ἕξ, after *six days.*

(12) περί (*round*).

Genitive, *concerning, about.*

τὰ περὶ Ἰησοῦ, *the things* concerning *Jesus.* ἱλασμὸς περὶ τῶν ἁμαρτιῶν, *propitiation* concerning *sins.*

Accusative, *about, near.*

οἱ περὶ Παῦλον (*those* about *Paul, i.e.*), *Paul and his companions.* περὶ τὸν τράχηλον αὐτοῦ, round *his neck.* περὶ ὥραν ἕκτην, about *the sixth hour.* μεριμνᾷς περὶ πολλά, *you are worried* about *many things.*

(13) ὑπέρ (*over*).

Genitive, *on behalf of, for.*

ὃς οὐκ ἔστιν καθ' ὑμῶν ὑπὲρ ὑμῶν ἐστίν, *he who is not against you is* for *you.* ὑπὲρ οὗ Χριστὸς ἀπέθανε, on *whose* behalf *Christ died.* ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, for *our sins.*

It is pre-eminently the preposition used in connection with the Atonement, though ἀντί and περί also come in.

Accusative, *beyond, above.*

τὸ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα, *the name that is* above *every name.* οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον, *a disciple is not* above *his teacher.*

(14) ὑπό (*underneath*).

Genitive, *by* (*agent*), *at the hands of.* τὸ ῥηθὲν ὑπὸ Κυρίου, *what was spoken* by *the Lord.* πάσχειν ὑπ' αὐτῶν, *to suffer* at *their* hands.

Accusative, *under.*

ὄντα ὑπὸ τὴν συκῆν εἶδόν σε, *I saw thee when* under *the fig-tree.* οὐκ ἐστὲ ὑπὸ νόμον, *you are not* under *law.* ἔχων ὑπ' ἐμαυτὸν στρατιώτας, *having soldiers* under *myself.* ὑπὸ τὸν ὄρθρον, just before *daybreak.*

III. Prepositions with three Cases

(15) ἐπί (original meaning doubtful).

Genitive, *over, upon, at, at the time of.*

ἐπὶ τῆς θαλάσσης, on *the sea*; also, by *the sea.* ὁ ὢν ἐπὶ πάντων, *who is* over *all.* ἐπὶ πολλῶν σε καταστήσω, *I will set thee* over *many things.* ἐπὶ τοῦ βήματος Καίσαρος, before *Cæsar's judgement-seat.* ἐπὶ ἀρχιερέως Ἄννα (in the time of *Hannas as high priest*), *in the high priesthood of Hannas.*

Dative, *on, at.*

ἐπὶ πίνακι, on *a dish.* ἐπὶ τῇ θύρᾳ, at *the door.* ἐθαύμαζον ἐπὶ τοῖς λόγοις, *they wondered* at *the words.* ἐπὶ δυσὶ μάρτυσιν, at *two witnesses.* ἐπὶ πᾶσι τούτοις, upon (*i.e.* beside) *all this.*

Accusative (motion), *upon, over.*

ἔπεσεν ἐπὶ τὰς ἀκάνθας, *fell* upon *the thorns.* ἐπὶ ἔτη τρία, over (*i.e. during*) *three years.* ἐπὶ τὸ αὐτό (to *the same, i.e.*), *together.* ἐπαναστήσονται ἐπὶ γονεῖς, *shall rise up* against *parents.* ἐφ' ὃ πάρει, for *what thou art come.*

(16) παρά (*alongside*).

Genitive, *from beside, from.*

οὐκ ἔστιν παρὰ θεοῦ, *he is not* from *God.* οἱ παρ' αὐτοῦ (*those who come* from beside *him, i.e.*), *his relations.* παρ' ἐμοῦ αἰτεῖς, *you ask* from *me.*

Dative, *near, with,*

παρὰ τῷ σταυρῷ, beside *the cross.* παρ' αὐτῷ ἔμειναν, *they stayed* with *him.* μισθὸς παρὰ τῷ πατρί, *a reward* with *the Father.*

παρ' ἑαυτῷ (with *himself, i.e.*), *at his home.* φρόνιμοι παρ' ἑαυτοῖς, *wise* (with *yourselves, i.e.*) *in your own judgement.*

Accusative, *along, beyond.*

παρὰ τὴν ὁδὸν σπαρέντες, *sown* on *the way* side. διδάσκειν παρὰ τὴν θάλασσαν, *to teach* by *the sea* side. παρὰ τὸν νόμον (beyond, *i.e.*), contrary to *the law.* παρὰ μίαν, less *one.* ἁμαρτωλοὶ παρὰ πάντας, *sinners* beyond *all.* παρὰ τοῦτο ("along of" *this*), for *this reason.*

(17) πρός (*over against*).

Genitive, *on the side of* (once only).

πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει,
is for *your safety* (Acts 27[34]).

Dative, *by, at* (only six times).[1]

πρὸς τῇ θύρᾳ, at *the door.*

Accusative, *to, towards, with* (extremely common).

σὺ ἔρχῃ πρός με; *comest thou to me?* So generally with *persons*, εἰς being common with *things.* τί πρὸς ἡμᾶς; *what* (*is it*) *to us?* πρὸς δόξαν τῷ θεῷ (*tending*) to *glory for God.* πρὸς καιρόν, for *a season.* ἦν πρὸς τὸν θεόν, *was* with *God.* πρὸς ἑσπέραν, toward *evening.*

APPENDIX IV

PERIPHRASTIC TENSES

[307. The types of Periphrastic Tenses, *i.e.* the use of a participle with a part of εἰμί (less commonly of γίνομαι and ὑπάρχω) may here be tabulated:

(i) The Periphrastic Present formed of the present participle and the Present of εἰμί. Cf. 2 Cor. 2[17] ἐσμεν . . . καπηλεύοντες, *making merchandise of.*

(ii) The Periphrastic Imperfect formed of the present participle and the Imperfect of εἰμί. Cf. Luke 4[44] ἦν κηρύσσων, *he was preaching.*

(iii) The Periphrastic Perfect formed of the perfect participle and the Present of εἰμί. Cf. Luke 20[6] πεπεισμένος ἐστιν, (*the people*) *are convinced.*[2]

1 [Seven times, reckoning the *two* occurrences in John 20[12].—Ed.]
2 See Moule, pp. 18 f.

(iv) The Periphrastic Pluperfect formed of the perfect participle and the Imperfect of εἰμί. Cf. Luke 2^{26} ἦν κεχρηματισμένον, *it had been revealed.*

(v) The Periphrastic Future formed of the present participle and the Future of εἰμί. See § 241.

A Periphrastic Future Perfect[1] occurs in Matt. 16^{19}, Heb. 2^{13}, and a kind of Periphrastic Aorist in Luke 23^{19}.—Ed.]

APPENDIX V

[308. THE USES OF ἵνα (WITH SUBJUNCTIVE[2]) IN THE N.T.

(i) To express *purpose* (= *in order that*). This is the normal use of ἵνα in classical Greek and is frequent in N.T. See § 279.

(ii) To express *consequence*. Here ὥστε with infinitive or indicative is the regular construction. See §§ 283, 284. But ἵνα with subjunctive is occasionally found. Cf. Rom. 11^{11}, 1 Thess. 5^{4}. See Moule, pp. 142 f., Moulton, *Proleg.*, pp. 205 ff.

(iii) To express *content* (in Noun clauses). Under this head may be grouped various extended uses of ἵνα to indicate *purport* rather than *purpose*:

1. As subject of a verb. Cf John 4^{34}, 11^{50}.
2. As object of a verb. Here there are various types:
   (*a*) after verbs meaning *to beseech, exhort, command.* Cf. Matt. 4^{3}, Mark 13^{18}.
   (*b*) after verbs meaning to *plan, strive, act.* Cf. Col. 4^{16} (ποιήσατε ἵνα).
3. Standing in apposition to a Noun or Pronoun and explanatory of it. Cf. Luke 1^{43}, John 15^{8}.
4. Serving in place of an Epexegetic Infinitive (§ 248). Cf. Mark 11^{28}.

[1] But see Moule, pp. 18 f.

[2] The subjunctive after ἵνα is the normal construction in the N.T. But occasionally a future indicative follows ἵνα. Cf Luke 20^{10}.

5. Denoting the *ground* or *cause* of the action expressed by a verb. Cf. John 8^{56} *Abraham your father rejoiced to see*, i.e. *in that* (or *because*) *he saw my day*.

(iv) Indicating a *command* (Imperatival use). Cf. Mark 5^{23}, Eph. 5^{33}. See Moule, pp. 144 f.[1]

[1] It should be noted that in most of the above usages the simple infinitive is an alternative construction. Cf. John 21^{3}, Heb. 6^{10}, Luke 18^{25}, 9^{38}, 13^{24}, James 1^{27}, Matt. 3^{11}, Rom. 12^{15}, etc.

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(For reasons of space, this Index is restricted within the limits of immediate utility; thus words are omitted which may be found at once in the alphabetical lists, or in the Lexicon, unless some special point concerning them is brought out in the Grammar. Several words will not appear on the pages to which they are referred: in these cases information bearing on the words will be soon found there.)

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A FIRST READER
IN
NEW TESTAMENT GREEK

A FIRST READER
IN
NEW TESTAMENT GREEK

BY
JAMES HOPE MOULTON
LATE FELLOW OF KING'S COLLEGE, CAMBRIDGE;
HON. D.D.(EDIN., BERLIN, GRONINGEN);
HON. D.C.L.(DURHAM); D.LIT.(LOND.);
TUTOR IN NEW TESTAMENT GREEK AND CLASSICS AT DIDSBURY
THEOLOGICAL COLLEGE, MANCHESTER; GREENWOOD PROFESSOR OF
HELLENISTIC GREEK AND INDO-EUROPEAN PHILOLOGY
IN THE UNIVERSITY OF MANCHESTER

FIFTH EDITION REVISED
BY
HENRY G. MEECHAM
M.A., D.D., PH.D.(MANCHESTER);
FORMER PRINCIPAL OF HARTLEY VICTORIA COLLEGE
AND LECTURER IN NEW TESTAMENT IN THE
UNIVERSITY OF MANCHESTER

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PREFACE TO THE SECOND EDITION

THE call for a second edition of my *Introduction to New Testament Greek* provides the opportunity for an enlargement of the accompanying *First Reader*. The plan of the little book has been considerably altered, and a number of additional exercises inserted, especially in the earlier part. I have had almost exclusively in mind the needs of those for whom the study of Greek has for its one object the understanding of the New Testament. It has become increasingly clear to me that such students do well to learn first this simpler late Greek, from which, if opportunity serves, they can easily advance to classical grammars and texts. I have endeavoured, therefore, to exercise them from the first with words and phrases which should be very familiar to students of the sacred literature. The teacher should find abundant occasion by the way for introducing information which will show the student at an early stage how rich a mine for the exegete lies beneath the feet of the veriest beginner in the careful study of systematic grammar. I have supplied extensive exercises in turning English into Greek, believing that a really thorough knowledge of the grammar is best secured this way. To the extracts for translation from New Testament writings I have added a few more in the same kind of Greek, and particularly a number of traditional sayings of Jesus, a handy selection of which may be useful long after the student has left these exercises behind. I write while we are still eagerly waiting for the publication of the second find of "Logia" from Oxyrhynchus.

It only remains for me to say that I shall be grateful for any suggestions which may be sent me. To abbreviate to the utmost extent the interval between the learning of the alphabet and the intelligent reading of small portions of the Gospels, is an end with which I believe all teachers will sympathise, provided that there is no scamping of the grammatical thoroughness

essential to all real profit from the study of the Book in its original tongue.

J. H. M.

Didsbury, *August* 1903.

NOTE TO THE FOURTH EDITION

As in the third edition (1909), a few misprints and other mistakes have been corrected, but otherwise the *Reader* has been left unchanged.

Didsbury, *October* 1914.

PREFACE TO THE FIFTH EDITION

THE list of "Books Necessary for the Beginner" (p. vii) has been amended, three new Exercises (7, 12, 18) added, and page references altered to sections. Some additional marginal references have been inserted. Otherwise the *Reader* remains unchanged.

H. G. M.

Rhos-on-Sea, *November* 1954.

BOOKS NECESSARY FOR THE BEGINNER

Ἡ Καινὴ Διαθήκη, ed. E. NESTLE, for the Bible Society. This admirable and cheap text is in many ways the most convenient Greek Testament available. The text differs very slightly from W.H., and the variants are noted. There are also good marginal references. A new edition with a critical apparatus, revised by G. D. Kilpatrick, is in preparation.

Novum Testamentum Graece, ed. A. SOUTER, Oxford. This edition contains select various readings, with a conspectus of the evidence. Its text is the Received as altered by the Revisers.

REVISED VERSION OF NEW TESTAMENT.

G. ABBOTT-SMITH: *A Manual Greek Lexicon of the New Testament* (2nd edit. T. & T. Clark).

Reference may also be had to A. SOUTER: *A Pocket Lexicon to the Greek New Testament* (Clarendon Press, Oxford).

N.B.—The marginal and other references (*e.g.* § 5) in this *Reader* are to Moulton's *Introduction to the Study of New Testament Greek* (see p. xvii. for list of larger *Grammars*).

FIRST READER IN NEW TESTAMENT GREEK

1. (*a*) Write in GREEK CURSIVE characters—

Kai ho Iēsous meta tōn mathētōn autou anechōrēsen pros tēn thalassan; kai polu plēthos apo tēs Galilaias ēkolouthēsen, kai apo tēs Ioudaias kai apo Ierosolumōn kai apo tēs Idoumaias kai peran tou Iordanou kai peri Turon kai Sidōna, plēthos polu, akouontes hosa poiei, ēlthan pros auton. kai eipen tois mathētais autou hina ploiarion proskarterēi* autōi* dia ton ochlon §5
hina mē thlibōsin auton; pollous gar etherapeusen, hōste epipiptein autōi hina autou hapsōntai hosoi eichon mastigas. kai ta pneumata ta akatharta, hotan auton etheōroun, prosepipten autōi kai ekrazon legonta hoti su ei ho huios tou theou. kai polla epetima autois hina mē auton phaneron poiēsōsin. Kai anabainei eis to oros kai proskaleitai hous ēthelen autos, kai apēlthon pros auton. kai epoiēsen dōdeka, hous kai apostolous ōnomasen, hina ōsin met' autou kai hina apostellēi autous kērussein kai echein exousian ekballein ta daimonia: kai epoiēsen tous dōdeka (kai epethēken onoma tōi Simōni) Petron, kai Iakōbon ton tou Zebedaiou kai Iōanēn ton adelphon tou Iakōbou (kai epethēken autois onoma Boanērges, ho estin Huioi Brontēs), kai Andrean kai Philippon kai Bartholomaion kai Maththaion kai Thōman kai Iakōbon ton tou Halphaiou kai Thaddaion kai Simōna ton Kananaion kai Ioudan Iskariōth, hos kai paredōken auton.—Mark 3^{7-19}.

(*b*) Write in ENGLISH letters Matt. $4^{4, 6, 15, 16}$, and then compare with the following transcript:

4 ho de apokritheis eipen Gegraptai Ouk ep' artōi monōi zēsetai ho anthrōpos, all' epi panti rhēmati ekporeuomenōi dia stomatos theou.

6 kai legei autōi Ei huios ei tou theou, bale seauton katō; gegraptai gar hoti

Tois angelois* autou enteleitai peri sou, §2 (*b*)
kai epi cheirōn arousin se,
mē pote proskopsēis pros lithon ton poda sou

15 Gē Zaboulōn kai gē Nephthaleim,
hodon thalassēs, peran tou Iordanou
Galilaia tōn ethnōn,
16 ho laos ho kathēmenos en skotiāi
phōs eiden mega,
kai tois kathēmenois en chōrāi kai skiāi thanatou
phōs aneteilen autois.

2. (*a*) Write in UNCIAL characters, and then compare with Rom. 3^{10-18}.

10 Ouk éstin díkaios oudè heîs.
11 ouk éstin suníōn, ouk éstin ekzētôn tòn theón;
12 pántes exéklinan, háma ēchreṓthēsan;
ouk éstin poiôn chrēstótēta, ouk éstin héōs henós.
13 táphos aneōigménos ho lárunx autôn,
taîs glṓssais autôn edolioûsan,
iòs aspídōn hupò tà cheílē autôn,
14 hôn tò stóma arâs kaì pikrías gémei:
15 oxeîs hoi pódes autôn ekchéai haîma,
16 súntrimma kaì talaipōría en taîs hodoîs autôn,
17 kaì hodòn eirḗnēs ouk égnōsan.
18 ouk éstin phóbos theoû apénanti tôn ophthalmôn autôn.

(*b*) Write in ENGLISH characters Luke 1^{51-55}, and then compare with the transcript below. (Uncials represented by italics.)

51 Epoíēsen krátos *en brachíoni* autoû,
dieskórpisen huperēphánous dianoíāi kardías autôn:
52 *katheîlen dunástas* apò thrónōn kaì *húpsōsen tapeinoús*,
53 *peínōntas enéplēsen agathôn* kaì *ploutoûntas exapésteilen kenoús*.
54 *antelábeto Israēl paidòs autoû*,
mnēsthênai eléous,
55 *Kathòs* elálēsen *pròs toùs patéras hēmôn, tôi Abraàm* kaì tôi *spérmati* autou eis tòn aiōna.

3. Learn by heart the Article and the Second Declension (§§ 22, 26, 28 (3)) and the Present Indicative Active of λύω (§ 63). The small type may be omitted.

The Lexicon will supply the meaning of all the Greek words, to which the

learner has to adapt the right endings from the models learnt: the Vocabulary at the end of this *Reader* will give the Greek for the retranslation exercises. Be careful to put the article in the same number, gender, and case as its noun. Note that an adjective (as πιστός and ἴδιος Ex. 4) can be used as a noun with the article, supplying "men." For the present the Accusative may be translated as the object, the Genitive by **of**, the Dative by **for, to,** or **with**, according to the sense. Notice the position of δέ, **but**, which always stands second in its clause.[1]

Prepositions at present are given in the English text with the case that accompanies them. Be careful to notice that in many of them the meaning varies according to the case employed. One or two verbs are used here which govern the Genitive or Dative, as πιστεύω ("trust **to**"), διαφέρω ("am better **than**"—§ 221).

4. Translate—

1. ὁ κόσμος οὐ γινώσκει τὸν λόγον. 2. οἱ Φαρισαῖοι βλέπουσι τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ. 3. οἱ πιστοὶ ἀκούουσι τοὺς λόγους τοῦ Θεοῦ. 4. ἐκκόπτετε τὰ δένδρα καὶ οἱ καρποὶ πίπτουσι. 5. πιστεύομεν τῷ υἱῷ τοῦ ἀνθρώπου. 6. ὁ ἀμνὸς τοῦ Θεοῦ αἴρει τὰ φορτία τοῦ κόσμου. 7. σῴζομεν τὸν κόσμον τῷ λόγῳ* τοῦ Χριστοῦ. § 226
8. διώκετε τὸν πτωχόν, ὁ δὲ Κύριος σῴζει τοὺς ἰδίους. 9. ὁ λύκος σκορπίζει τὰ πρόβατα. 10. βλέπω τὸν οὐρανὸν τοῖς ὀφθαλμοῖς.* § 204 (*a*)
11. ὁ ἄγγελος σῴζει τὸν ἀδελφόν. 12. οἱ δοῦλοι γινώσκουσι τὸν νόμον.

5. Put into Greek—

1. They lead to (πρός, *acc.*) the Pharisees the blind-man. 2. The wolf seizes the lambs. 3. The crowds believe the teacher (*dat.*). 4. We rejoice in (ἐν, *dat.*) the word of the Lord. 5. The friend of the bridegroom tarries. 6. Ye, O men, excel the birds (*gen.*). 7. He sows wheat in (ἐν) the field, but the enemy sows tares. 8. The birds of the heaven have (§ 212) the branches of the trees for (εἰς, *acc.*) a house. 9. We write to the crowds the word of God. 10. I (ἐγώ) rejoice in the Lord's sabbath, but ye (ὑμεῖς) break it. 11. They wash the men in the river. 12. Thou scatterest the seed, and the birds devour (it).

6. Learn the First and Second Declensions (§§ 23–26) and the Future and Imperfect of λύω (§ 63). At present the **Augment** ἐ-, found in the Imperfect and other past tenses of the Indicative, is marked off with a hyphen. To find the verb in the Lexicon, begin by striking off this augment.

You will see that in λύω the Future is made by changing -ω into -σω. The proper way to add -σω for regular verbs will be seen in the two left-hand

[1] [Occasionally δέ is found in the third, fourth, or even fifth place. Cf. John 8[16], 1 John 2[2]. See Robertson, p. 424.—Ed.]

columns of the table in § 111, which you should study carefully down to the verbs in -δω, -θω, and -ζω. If you have a form like πείσω given you, it will be clear that it must be a Future, and that it could come from πείω, πείδω, πείζω, or πείθω: you look out these in the Lexicon until you come to one that corresponds to what you want, and so on for the rest.

Among the nouns the only question will be whether a form in -ου, -οις, etc., comes from a masc. or fem. in -ος or a neut in -ον; but the Lexicon will settle this directly in most cases.

[7. Translate—

1. οἱ μαθηταὶ τοῦ Κυρίου ἀκούουσι τὸν λόγον. 2. βαπτίζει τὸν νεανίαν ἐν τῷ ποταμῷ. 3. γινώσκομεν τὴν ὁδὸν τῆς ἀληθείας. 4. ἔλεγε τοῖς ὄχλοις ἐν παραβολαῖς. 5. ἀνοίγει τὴν θύραν τῆς οἰκίας. 6. ἐ-βλέπομεν τὸν διδάσκαλον ἐν τῷ ἱερῷ. 7. τὸ δῶρον τῆς εἰρήνης. 8. ὁ ἄγγελος ἔ-γραφεν ἐν βιβλίῳ τὰ ἔργα τῶν ἀνθρώπων. 9. ἡ δόξα τῶν βασιλείων τοῦ κόσμου. 10. ὁ κριτὴς μανθάνει τὰς γραφάς. 11. ἀκούσει τοὺς λόγους τῶν σοφῶν. 12. οἱ προφῆται λέγουσι τὸν νόμον τοῦ Θεοῦ.—Ed.]

8. Translate—

1. ὁ κόσμος οὐκ ἔχει τὴν ἀλήθειαν. 2. ἐν Ἰησοῦ εἰρήνην ἔχομεν. 3. Ἰούδας ἐ-λάμβανε τὴν σπεῖραν καὶ τοὺς ὑπηρέτας. 4. Ἰωάνης ὁ μαθητὴς γράψει τοῖς νεανίαις. 5. ὁ βαπτιστὴς ἐ-βάπτιζεν ὄχλους ἐν τῷ ποταμῷ Ἰορδάνῃ. 6. οἱ μὲν ἄνθρωποι ἔ-λυον τὰς ἐντολὰς τῶν Φαρισαίων ἐν τῇ γῇ, ὁ δὲ θεὸς λύσει ἐν τῷ οὐρανῷ. 7. ὁ κόσμος οὐκ ἐ-γίνωσκε τὴν σωτηρίαν. 8. Ἰωάνης ἔ-βλεπεν Ἰησοῦν, καὶ λέγει Ἴδε, ὁ ἀμνὸς τοῦ θεοῦ. 9. εὑρίσκει τὸν ἀδελφὸν καὶ φέρει πρὸς τὸν διδάσκαλον. 10. ἡ καρδία τῶν ἀνθρώπων οὐ γινώσκει τὴν ἀλήθειαν. 11. οἱ στρατιῶται τῆς σπείρης ἄγουσι τὸν Ἰησοῦν εἰς θάνατον. 12. ὁ διδάσκαλος μακαρίζει ποιητὰς ἐντολῶν θεοῦ, οὐκ ἀκροατάς.

9. Translate into Greek—

1. Ye do not convict the Lord concerning (περί, *gen.*) sin. 2. I receive not glory from (παρά, *gen.*) men, nor My ("the") witness from a man. 3. If ye believe on (εἰς, *acc.*) the Son of God, ye have life, according to (κατά, *acc.*) the scriptures. 4. They raise the dead in (ἐν, *dat.*) the authority of the Christ. 5. Sir, we wish to see (ἰδεῖν, *inf.*) Jesus. 6. The disciples of Jesus were-rejoicing, for they saw the Lord with their ("the") eyes. 7. We were-sowing the seed of the kingdom in the hearts of the disciples. 8. The Lamb of God taketh away the sin of the world. 9. The friend of the bridegroom rejoiceth with* joy because of

§§ 226, 296

(διά, *acc.*) the bridegroom's voice. 10. The Jews persecuted Jesus because He was-breaking the sabbath. 11. Thou wilt not believe on (εἰς, *acc.*) the Christ, for thou dost not recognise the voice of God. 12. In (ἐν, *dat.*) the day of the Lord the sins of men do not escape the eyes of the All-seer.

10. Learn the Third Declension Nouns in § 30, the Adjectives καλός, ἅγιος (§ 39*a*) (which you will see are only the combination of the declensions already learnt), the Aorist Indicative and the Present and Aorist Imperative of λύω (§ 64), and the Present Indicative of εἰμί (§ 159). Read §§ 33 and 205.

The 3rd person of the Imperative has to be rendered in English by the help of the auxiliary "let." Note that the 2nd plur. Imper. is identical with the Indicative: a double rendering is therefore possible, unless the context forbids. See Ex. 11 (3).

11. Translate—

1. ἐγώ εἰμι ὁ ποιμὴν ὁ καλός.* 2. ὁ λόγος σάρξ ἐστι, καὶ ἔχει σκηνὴν ἐν ἀνθρώποις. 3. ἀγγέλλετε τὴν μαρτυρίαν τοῦ Ἰησοῦ ἡγεμόσι καὶ ἄρχουσιν. 4. γινώσκομεν τὸν χριστόν, τὸν σωτῆρα τοῦ κόσμου. 5. ἐξέταζε τὰ πνεύματα, οὐ γάρ ἐστιν* ἐκ τοῦ θεοῦ. 6. εἰ ἐξ ἔργων νόμου ἐστέ, ὑπὸ κατάραν ἐστέ. 7. τὸ δὲ φρόνημα τῆς σαρκὸς ἔχθρα ἐστὶν εἰς Θεόν. 8. οὐκ ἔστιν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τῆς σκοτίας. 9. ὑποκριτά, οὐκ ἐ-γίνωσκες τὰ καλά. 10. πάρεχε τὴν ἑτέραν σιαγόνα τῷ τύπτοντι.* 11. ἀγαπητοί, νῦν τέκνα θεοῦ ἐσμέν. 12. βλέπομεν γὰρ διὰ ἐσόπτρου ἐν αἰνίγματι. 13. πιστεύετε εἰς τὸν θεόν, καὶ εἰς τὸν Ἰησοῦν πιστεύετε.

§§ 205, 215

§ 212

§§ 68, 252

[12. Translate

1. οἱ ποιμένες ἔ-βλεπον τὸν ἄρχοντα τῆς βασιλείας. 2. τὸ ἅγιον πνεῦμα διδάσκει τὴν ἐκκλησίαν. 3. διώκετε* τὴν ἀγάπην εἰς τὸν αἰῶνα. 4. ὁ παῖς ἔ-γραφε τοῖς ἡγεμόσιν. 5. ἀκούσετε τὴν φωνὴν τοῦ ἀλέκτορος. 6. οἱ ἁμαρτωλοὶ ἔ-λυον τὸ σάββατον. 7. Κύριε, σῶσόν* με. 8. ἐπίστευσας τοῖς λόγοις* τοῦ σωτῆρος. 9. ἐσμὲν ἐν καλῇ γῇ. 10. ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινή. 11. ἀκουσάτω ὁ σόφος τοὺς λόγους τῶν ἁγίων. 12. μακάριοι οἱ πτωχοὶ τῷ πνεύματι.*—Ed.]

§ 244

§ 244

§ 224

§ 225

13. Translate into Greek—

1. The carpenter's Son is a stumbling-block to the Jews. 2. Let the rulers hear the commands of God, and let the wise-man recognise His voice. 3. In winter we have the hands cold,

but we cover the flesh of our bodies. 4. The unbelieving Greeks will sacrifice to demons. 5. Hear, O people, for the Lord saith the word. 6. Jesus said to the girl, Arise. 7. God created the ages through (διά, *gen.*) Christ. 8. We will fast if (εἰ) men shall bind the Saviour. 9. Steadfast hopes do not put men to shame, but vain thoughts shake their ("the") souls. 10. Good are the names of the faithful witnesses of God. 11. By grace (*dat.*) and not from (ἐξ, *gen.*) holy works dost Thou save men, O Lord. 12. But she brought on a dish the head of the Baptist to (πρός, *acc.*) the evil queen.

14. Learn πατήρ (§ 31), πόλις (§§ 32 and 34), πᾶς (§ 40), the method of forming the Future and Aorist Tenses (§§ 111 and 113) in ordinary verbs, and the Imperfect of εἰμί (§ 159).

15. Translate—

1. ὁ Ἰησοῦς θεραπεύσει τὴν θυγάτερα τοῦ ἄρχοντος. 2. τὸ ἅγιον πνεῦμα ἐλέγξει τὸν κόσμον περὶ κρίσεως. 3. οἱ νεκροὶ θάψουσι τοὺς ἰδίους νεκρούς. 4. ἐν πάσαις πόλεσιν οἱ μαθηταὶ κηρύξουσι τὸ εὐαγγέλιον τοῦ σωτῆρος. 5. Πάτερ οὐράνιε, ἁγιασάτωσαν ἄνθρωποι ἐν παντὶ τῷ κόσμῳ τὸ ὄνομα τοῦ θεοῦ. 6. ἐν ὀλίγῳ χρόνῳ πείσει τὸν ἄρχοντα καὶ Χριστιανὸν ποιήσει. 7. οὐ διαστρέψει Παῦλον τὸν ἡγέμονα ἀπὸ τῆς πίστεως. 8. πάλαι ὁ θεὸς ἐ-λάλησεν τοῖς πατράσιν ἐν τοῖς προφήταις. 9. ἐ-κήρυξαν κατὰ πάσας τὰς πόλεις τὸ εὐαγγέλιον τῆς βασιλείας. 10. ἐκ τοῦ πατρὸς καταβαίνει
§ 212 τὸ πνεῦμα τὸ ἅγιον ἐν ὀνόματι τοῦ σωτῆρος. 11. τὰ πρόβατα
§ 206 ἀγαπήσει* τὴν φωνὴν τοῦ καλοῦ ποιμένος. 12. ἐν πάσῃ πόλει* θλίψεις μένουσι τὸν πιστὸν κήρυκα.

16. Translate into Greek—

1. Take heed for (*dat.*) all the flock, and shepherd the sheep in (ἐν) the grace of God. 2. The command is not from (ἐκ)
§ 37 Moses,* but from the fathers. 3. Daughter, by (*dat.*) the power of faith I will loose thy ("the") body from (ἀπό, *gen.*) the plague. 4. Ye will proclaim the truth in (κατά, *acc.*) every
§ 41 city of Judæa. 5. The heralds of the Saviour in many* tribulations worked healings, and loosed men from every plague. 6. He bound his feet and his hands ("the" feet, etc.) with Paul's girdle. 7. Ye will send many witnesses into (εἰς) the holy city, and will persuade the unbelieving. 8. The disciples will leave on (ἐπί, *dat.*) the shore the ship of their ("the") father.

9. Among (ἐν) the rulers of the evil age the truth does not find willing* hearers. 10. Paul and the apostles proclaimed to all the governors of the cities the judgements of God. 11. We will not hide from (ἀπό) men all the counsels of God. 12. Ye hid the key of knowledge, and stopped men from (*gen.*) entering into the kingdom. § 40

17. Learn the Nouns in § 32, the Adjectives in §§ 39–42, the Numerals in § 49, and the Pronouns in § 50. Read § 45 (I).

[18. Translate—

1. ἔχομεν δύο ἄρτους καὶ τρεῖς ἰχθύας. 2. ἐστε υἱοὶ γένους Ἀβραάμ.* 3. ἐγγίζει τῇ πύλῃ τῆς πόλεως. 4. οἱ ἄγγελοι ἔχουσι χρυσοῦς στεφάνους. 5. δυνάμει μεγάλῃ ἐ-κήρυσσε τὸν λόγον τοῦ Χριστοῦ. 6. ἔ-βλεπε τέσσαρας βόας ἐν τῷ ἀγρῷ. 7. ὁ μείζων ἔσται ὁ νεώτερος.* 8. ὑμεῖς ἔστεσθε ἅγιοι ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. 9. οἱ γραμματεῖς ἔ-γραφον τὰς ἐντολὰς τοῦ θεοῦ. 10. σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ. 11. ἐν πάσῃ* πόλει ἀκουσάτωσαν τὸ εὐαγγέλιον. 12. ἐπὶ γῆς ἔσται εἰρήνη ἐν ἀνθρώποις εὐδοκίας.—Ed.] § 36 § 45 (I) § 206

19. Translate into Greek—

For many cities. Good havens. Of good words. For the daughters of Zidon. Of one year. To four years. To all the priests. Of a wiser man. This great day (*acc.*). Of thy gold and silver wing. The year itself.* In the same* year. Of living water. Of the sharp north-* wind. To me that sinned and broke (*aor. partic.*)* the commandments. By* unjust judgement. O children. With* the portions. For the iron gates. Of the strongest ox. By three witnesses, or four. § 207 § 25 § 252 (end) § 226 § 226

Note that **this man** is in Greek either οὗτος ὁ ἀνήρ or ὁ ἀνὴρ οὗτος. The same rule of order applies to ἐκεῖνος, *that*. § 208 (*n.* 1)

20. Learn the Future of εἰμί (§ 159) and the Present and Imperfect Passive of λύω (§ 75 = 69). Read § 119.

21. Translate—

1. οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν ἔμπροσθεν τῶν ἀνθρώπων. 2. οἱ μαθηταὶ ἔ-συρον τὸ δίκτυον μεστὸν ἰχθύων μεγάλων.* 3. οὐ γινώσκετε τὰ βαθέα τοῦ Σατανᾶ.* 4. αἱ ἐντολαί αὐτοῦ βαρεῖαι οὐκ εἰσίν, ἡμεῖς δὲ φυλάξομεν αὐτάς. 5. ὑμεῖς μὲν πέμπεσθε ὑπὸ ἐμοῦ, ἐγὼ δὲ ὑπὸ τοῦ πατρός μου. § 41 § 25

6. ἐ-διωκόμεθα διὰ δικαιοσύνην, ὁ δὲ θεὸς παρέξει ἡμῖν τὸν μισθὸν ἐν οὐρανῷ. 7. ἐ-μαθητεύετο ὑπὸ τῶν γραμματέων, καὶ βραδείᾳ καρδίᾳ ἐ-λάμβανε τὰ ῥήματα αὐτῶν. 8. σοὶ γὰρ πάντα νοήματά ἐστι γυμνά. 9. ἔχομεν ἀρχιερέα μέγαν ἐν τοῖς οὐρανοῖς, καὶ αὐτὸς λύσει ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἐν τῷ αἵματι αὐτοῦ. 10. φέρετέ μοι τοὺς ἰχθύας. 11. ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν. 12. τὰ σκεύη τὰ κεραμικὰ συντρίβεται.

22. Translate into Greek—

1. The good fish of (ἐκ) every kind are gathered into (εἰς) vessels. 2. Every nature of wild beast is being tamed by (*dat.*) the human nature, but man never tamed the tongue; for it is in (ἐν) our members the world of unrighteousness. 3. Thou wast not being tempted by (ἀπό) God, but wast enticed by thine own desire. 4. To the fathers and to the ancient priests God made known the law. 5. God's wrath was revealed to evil races of men. 6. I wrote to you, fathers, because ye remain in the Father. 7. In Thee, O our heavenly Father, we have life and breath and all things. 8. The creation is being subjected to vanity, not willingly ("willing"), but in (ἐπί, *dat.*) hope of deliverance. 9. We are being accounted as (ὡς) sheep of slaughter. 10. He will make known the wealth of His glory upon (ἐπί, *acc.*) vessels of mercy. 11. Then (ἄρα) there is (still) left a sabbath-keeping for the people of God. 12. I was entrusted with the gospel (*acc.*) of the Gentiles, and Peter was entrusted with the (gospel) of the Jews.

23. Learn the Pronouns in § 55, and the rest of the Indicative of λύω in all voices. Read §§ 120, 206, 234, 235, 252. Carefully apply the table in § 111.

24. Translate—

§ 206 § 164

1. ταῖς ἐκκλησίαις ταῖς ἐν Ἀσίᾳ* ἐ-γράφη ἡ πρὸς Ἐφεσίους ἐπιστολή. 2. οἱ ἄνδρες, εἰδότες* τὴν γνώμην αὐτοῦ, ἐ-πείσθησαν καὶ ὑπ-έ-στρεψαν ἐκ τοῦ χωρίου. 3. τούτων δὲ τῶν ἡμερῶν πᾶσαι ἐ-λογίσθησαν. 4. ἐ-βαπτίσαντο πάντες εἰς τὸν Μωυσῆν ἐν τῇ νεφέλῃ. 5. ἡ ἀπολογία μου τοῖς ἐμὲ ἀνακρίνουσίν ἐστιν αὕτη. 6. οἱ τιμῶντες τὸν πατέρα τιμήσουσι καὶ τὸν υἱόν. 7. εἰ ἐμὲ ἐ-δίωξαν, καὶ ὑμᾶς διώξουσι. 8. οὐχ ὑμεῖς με ἐξ-ε-λέξασθε, ἀλλὰ ἐγὼ ἐξ-ε-λεξάμην ὑμᾶς. 9. ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρός μου. 10. τῷ ἀγαπῶντι ἡμᾶς καὶ λύσαντι ἡμᾶς ἐκ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ ἔσται ἡ δόξα καὶ τὸ κράτος εἰς

τοὺς αἰῶνας. 11. καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ. 12. πάτερ, ἐπισκέπτη ἄνθρωπον, δόξῃ καὶ τιμῇ ἐ-στεφάνωσας αὐτόν.

25. Translate into Greek—

1. If (εἰ) we endure, we shall also reign-with (Him); if we shall renounce (Him), He also will renounce us. 2. We will worship God (*dat.*), who-justifieth* the ungodly. 3. Let him realise that (ὅτι) he-who-turned a sinner from error of his way will save his soul from (ἐκ) death and cover a multitude of sins. 4. God having spoken to the fathers in the prophets, at (ἐπί, *gen.*) the end of these days spake to us in a Son. 5. To him-that-overcometh, a crown of life shall be: he with the King (*dat.*) of Glory shall reign unto (εἰς) the ages. 6. To those-who-were-wronged (*aor. partic.*) by (ὑπό, *gen.*) men there is left the righteous judgement of God, who-judgeth all. 7. Glory and power (be) to Him-that-was-crucified. 8. Happy (are) the dead who-die in the Lord. 9. We have been loosed from (ἀπό) our sins by (ὑπό, *gen.*) Him-that-loved us. 10. Wilt thou not cease perverting (*partic.*) the straight ways of the Lord? 11. The evil-one touches not him-that-was-armed (*gen.*) with the sword of the Spirit. 12. Men will not shake the secure city which-was-founded upon (ἐπί, *acc.*) the Rock of the Ages. § 252

26. Learn the Indicative, Infinitives, and Participles of the Contracted Verbs in all voices (§§ 97, 101–102, 107, 108).

27. Translate into Greek—

You were* giving thanks. He was manifested.* We love. He was loving. You have* honoured. They were being glorified. I have been glorified. You have been cleansed. Thou shalt be saved. A (thing) that was hidden.* I have written. They were writing. Of (women) who saw. To (him) that loves.* (Men) who have been loved. To (men) who were loved (*aor.*). Of living (men) and living (women). He manifests. To (men) who manifest. Thou wast manifesting. They had* been honoured. Ye loved. Thou didst begin. Thou hadst slain. Ye abounded. They were going abroad. They were being joined to one another. Ye heard. To lost (men) and lost (women). § 238 § 240, § 239 § 252 § 252 § 239

28. Learn the rest of the Pronouns, and read whatever has not yet been studied in pp. 1–42, except small type.

29. Translate—

§§ 286, 71 § 120 § 252 § 203

1. σὺ δὲ, κύριε, ἐ-ποίησας ἡμᾶς εἰς σεαυτόν, οὐδὲ ἀνάπαυσιν ἔχει ἡ καρδία ἡμῶν πρὶν ἂν ἐν σοὶ ἀναπαύσηται.* 2. βλέπει τὸν μαθητὴν ὃν ἠγάπα* ὁ Ἰησοῦς ἀκολουθοῦντα. 3. τὰ δὲ πάντα ἐλεγχόμενα* ὑπὸ τοῦ φωτὸς φανεροῦται, πᾶν γὰρ φανερούμενον φῶς ἐστίν. 4. τὸ δὲ Ἔτι ἅπαξ* δηλοῖ τὴν τῶν σαλευομένων μετάθεσιν. 5. ὃς ἐν νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν θεὸν ἀτιμάζεις; 6. Καίσαρα ἐπικαλοῦμαι. Ἐπὶ Καίσαρα πορεύσῃ. 7. ἐραυνᾶτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν ἔχειν. 8. πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα ἀγαπᾷ τὸν γεγεννημένον ἐξ αὐτοῦ. 9. πάντες γὰρ ὑστεροῦνται* τῆς δόξης τοῦ θεοῦ. 10. ἡ γυνὴ ἅπτει λύχνον καὶ σαροῖ τὴν οἰκίαν καὶ ζητεῖ ἐπιμελῶς τὴν δραχμήν. 11. Παῦλος δὲ ἠξίου* μὴ συμπαραλαμβάνειν τοῦτον. 12. ἡ ἀγάπη οὐ ζηλοῖ. οὐ φυσιοῦται, οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς.

§ 222 § 120

30. Translate into Greek—

1. The members are anxious on behalf of (ὑπέρ, *gen.*) one another. 2. If (εἰ) anyone is hungry, let him eat in (his) house. 3. Is any sick among you? let him call-to-himself (*mid.*) the elders of the church, and let them pray over (ἐπί, *acc.*) him, having anointed him in the name of the Lord. 4. With their tongues they were-deceitful. 5. He that believeth is justified by (ἐκ) his faith, and is kept from (ἀπό) the evil (one). 6. With (ἐν) the tongue we bless the Lord and Father, and with it we curse men. 7. The word which we speak is not ours, but our Master's. 8. The Pharisee justifies himself, but his heart is manifested to God. 9. I humble myself, but you are exalted. 10. I accomplish healings to-day and to-morrow, and on the third (day) I am perfected. 11. What men keep this commandment, which (ὅστις) is manifested from heaven? 12. That is not another gospel, but there are some who love to annul the gospel of Christ.

31. Read carefully §§ 109–123, and finish learning the table in § 111.

32. Translate—

§ 188 § 168 § 174

(*a*) Καὶ εἶδεν* ἄνθρωπον τυφλὸν ἐκ γενετῆς. καὶ οἱ μαθηταὶ ἔ-λεγον Ῥαββεί, τίς ἥμαρτεν,* οὗτος ἢ οἱ γονεῖς; εἶπεν* Ἰησοῦς Οὔτε οὗτος ἥμαρτεν οὔτε οἱ γονεῖς, ἀλλὰ φανεροῦται τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ. ταῦτα εἰπὼν ἔ-πτυσεν χαμαὶ καὶ ἐ-ποίησεν πηλὸν ἐκ

τοῦ πτύσματος καὶ ἐπ-έ-θηκεν* τὸν πηλὸν αὐτοῦ ἐπὶ τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, καὶ εἶπεν αὐτῷ Ὕπαγε* εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ. ἀπ-ῆλθεν* οὖν καὶ ἐ-νίψατο* καὶ ἦλθεν βλέπων. Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι προσαίτης ἦν ἔ-λεγον Οὐχ οὗτός ἐστιν ὁ καθήμενος* καὶ προσαιτῶν; ἄλλοι ἔλεγον ὅτι* Οὗτός ἐστιν· ἄλλοι ἔλεγον ὅτι Οὐχί, ἀλλὰ ὅμοιος αὐτῷ ἐστίν. ἐκεῖνος ἔλεγεν ὅτι Ἐγώ εἰμι.—John 9^{1-9} (altered).

§ 195 § 64 § 176 § 234 §§ 165, 252, 254 (1) § 292

33. Translate into Greek—

1. And there was a certain (τις) rich man, and he was clothed in purple; and a certain poor man by* name Lazarus had been cast at his gate; but even the dogs were licking his sores. § 226

2. And one of them, when-he-saw* that he was healed, turned back with (μετά, *gen.*) a loud voice glorifying God; and he fell on (his) face by (παρά, *acc.*) His feet, giving Him thanks: and he himself was a Samaritan. And Jesus answered-and (*use* 1 *aor. partic.**) said, Were not the ten cleansed? but the nine, where (are they)? And He said to him, Thy faith hath saved thee. § 252 § 254 (2)

3. And He took aside the Twelve, and* said unto them, Lo, we are going up to Jerusalem, and all things that-have-been-written through the prophets shall be fulfilled to the Son of Man. And this word was a hidden-thing (*perf. partic.*) from them; and they were not perceiving the things-that-were-being-said. § 254 (2)

34. Translate—

Τοῦ δὲ Ἰησοῦ γεννηθέντος* ἐν Βηθλεὲμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρῴδου τοῦ βασιλέως, ἰδού μάγοι ἀπὸ ἀνατολῶν παρ-ε-γένοντο λέγοντες Ποῦ ἐστὶν ὁ τεχθεὶς* βασιλεὺς τῶν Ἰουδαίων; εἴδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ. Ἀκούσας δὲ ὁ βασιλεὺς Ἡρῴδης ἐ-ταράχθη, καὶ ἐ-πυνθάνετο παρὰ τῶν ἀρχιερέων καὶ γραμματέων τοῦ λαοῦ ποῦ ὁ χριστὸς γεννᾶται. οἱ δὲ εἶπον αὐτῷ Ἐν Βηθλεὲμ τῆς Ἰουδαίας· οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου

§ 221 § 195 § 176

ἐκ σοῦ ἐξ-ελεύσεται* ἡγούμενος,
ὅστις ποιμανεῖ* τὸν λαόν μου τὸν Ἰσραήλ.

§§ 111, 83 § 181 § 120

Τότε Ἡρῴδης λάθρᾳ καλέσας* τοὺς μάγους ἠκρίβωσεν* παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος, καὶ ἔ-πεμψεν αὐτοὺς εἰς Βηθλεέμ. οἱ δὲ* ἐ-πορεύθησαν, καὶ ἰδοὺ ὁ ἀστὴρ προ-ῆγεν* αὐτούς, ἕως ἐλθὼν* ἐ-στάθη* ἐπάνω οὗ ἦν τὸ παιδίον. ἰδόντες δὲ τὸν ἀστέρα ἐ-χάρησαν* χαρὰν μεγάλην* σφόδρα. καὶ ἐλθόντες εἰς τὴν οἰκίαν

§ 202 § 120 § 254 (2) §§ 180, 199, 220.

§ 190 § 224 § 197 εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ· καὶ πεσόντες* προσ-εκύνησαν αὐτῷ,* καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσ-ήνεγκαν* αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν. καὶ χρηματισθέντες κατ' ὄναρ δι' ἄλλης ὁδοῦ ἀν-ε-χώρησαν εἰς τὴν χώραν αὐτῶν.—Matt. 2^{1-12} (altered).

35. Translate into Greek—

And His disciples came to Him, saying, Explain (*aor.*) to us the parable of the tares of the field. But He answered-and (*aor. partic.*) said, He-that-soweth the good seed is the Son of man; and the field is the world; and (as to) the good seed, these are the sons of the kingdom; and the tares are the sons of the evil (one), and the enemy that-sowed them is the devil; and the harvest is a consummation of an age, and the reapers are angels. As therefore the tares are collected and burned with fire, so shall it be in the consummation of the age; the Son of man will send forth His angels, and they will collect out of His kingdom all the stumbling-blocks and them-that-do lawlessness, and will cast them into the furnace of the fire; there will there be the weeping, and the gnashing of the teeth. Then will the righteous shine forth as the sun in the kingdom of their Father. He-that-hath ears, let him hear.

36. Translate—

οἱ δὲ ἕνδεκα μαθηταὶ ἐ-πορεύθησαν εἰς τὴν Γαλιλαίαν εἰς τὸ ὄρος οὗ ἐ-τάξατο αὐτοῖς ὁ Ἰησοῦς. καὶ ἰδόντες αὐτὸν προσ-ε-κύνησαν, οἱ § 202 δὲ* ἐ-δίστασαν. καὶ προσ-ελθὼν ὁ Ἰησοῦς ἐ-λάλησεν αὐτοῖς λέγων· § 172 § 254 Ἐ-δόθη* μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς· πορευθέντες* (2) οὖν μαθητεύσατε* πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα § 64 § 101 τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, διδάσκοντες § 195 αὐτοὺς τηρεῖν* πάντα ὅσα ἐν-ε-τειλάμην* ὑμῖν· καὶ ἰδοὺ ἐγὼ μεθ' § 220 ὑμῶν εἰμὶ πάσας τὰς ἡμέρας* ἕως τῆς συντελείας τοῦ αἰῶνος.—Matt. 28^{16-20}.

37. Translate into Greek—

And Peter answered-and said to Him, Lord, if it is Thou ("if *Thou* art"), bid me to come to (πρός, *acc.*) Thee upon (ἐπί, *acc.*) the waters; and He (§ 202) said, Come (*aor.*). And having § 170 come-down* (*aor.*) from the boat, Peter walked upon the waters and came to Jesus. But seeing the wind he was afraid, and having begun to sink he cried, saying, Lord, save (*aor.*) me.

And immediately Jesus, having stretched-out His hand, took hold of him (*gen.*) and saith to him, O Little-faith, for (εἰς) what didst thou doubt? And when they had gone-up (*gen. abs.*, see p. 112) into (εἰς) the boat the wind was still. And they in the boat worshipped Him (*dat.*), saying, Truly Thou art Son of God.

38. Translate—

Κριτής τις ἦν ἔν τινι πόλει τὸν θεὸν μὴ φοβούμενος, καὶ ἄνθρωπον μὴ ἐντρεπόμενος. χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ, καὶ ἤρχετο* πρὸς αὐτὸν λέγουσα Ἐκδίκησόν* με ἀπὸ τοῦ ἀντιδίκου μου. καὶ οὐκ ἤθελεν ἐπὶ χρόνον, μετὰ ταῦτα δὲ εἶπεν ἐν ἑαυτῷ Εἰ καὶ τὸν θεὸν οὐ* φοβοῦμαι οὐδὲ ἄνθρωπον ἐντρέπομαι, ἐκδικήσω τὴν χήραν ταύτην, παρ-έχει γάρ μοι κόπον καὶ εἰς τέλος ἐρχομένη ὑπωπιάσει με.— —Luke 18$^{2-5}$ (altered).

§ 176 §§ 64, 111 § 270

39. Translate into Greek—

And glory of (the) Lord shone-round them, and they feared a great fear (§ 220, beginning); and the angel said to them, Fear not, for behold I tell-good-news-of great joy to you, which (use ὅστις) shall be to all the people, for there was born to you to-day a Saviour who is Lord Messiah, in David's city. And this (shall be) for you a sign: ye will find a babe swaddled (*perf. partic.*), and lying in a manger. And suddenly there was (γίνομαι, *aor.*) with the angel a multitude of a heavenly host, praising (*gen. plur.*) God, and saying—

> Glory in highest (places) to God, and upon earth;
> Peace among men of (God's) good-pleasure.

40. The student should now be able to form the parts of verbs from the tables. The Lexicon and the List of Verbs, §§ 166–200, will enable him to trace "irregular" verbs: it is important to become familiar with the use of the list, which will have to be learnt gradually. The hyphen is still used in this piece to divide compound verbs, but not to distinguish the syllabic augment.

41. Translate—

§§ 174, 177 § 45 (I) § 136 § 202 § 167 § 123 § 178 § 221

εἶπεν* δὲ, Ἄνθρωπός τις εἶχεν* δύο υἱούς. καὶ εἶπεν ὁ νεώτερος* αὐτῶν τῷ πατρί Πάτερ, δός* μοι τὸ ἐπι-βάλλον μέρος τῆς οὐσίας· ὁ δὲ* δι-εῖλεν* αὐτοῖς τὸν βίον. καὶ μετ' οὐ πολλὰς ἡμέρας συν-αγαγὼν* πάντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ δι-εσκόρπισεν τὴν οὐσίαν ζῶν* ἀσώτως. δαπανήσαντος δὲ

§ 171 αὐτοῦ* πάντα ἐγένετο* λιμὸς ἰσχυρὰ κατὰ τὴν χώραν ἐκείνην, καὶ
§ 49 αὐτὸς ἤρξατο ὑστερεῖσθαι. καὶ πορευθεὶς ἐκολλήθη ἑνὶ* τῶν
πολιτῶν τῆς χώρας ἐκείνης, καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ
§ 209 βόσκειν χοίρους· καὶ ἐπ-εθύμει χορτασθῆναι ἐκ τῶν κερατίων ὧν*
§ 128 ἤσθιον οἱ χοῖροι, καὶ οὐδεὶς ἐδίδου* αὐτῷ. εἰς ἑαυτὸν δὲ ἐλθὼν
§ 134 § 222 ἔφη* Πόσοι μίσθιοι τοῦ πατρός μου περισσεύονται ἄρτων,* ἐγὼ δὲ
§ 134 λιμῷ ὧδε ἀπόλλυμαι·* ἀναστὰς* πορεύσομαι πρὸς τὸν πατέρα μου
§ 140 § 174 καὶ ἐρῶ* αὐτῷ Πάτερ, ἥμαρτον* εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου,
§ 168 οὐκέτι εἰμὶ ἄξιος κληθῆναι* υἱός σου· ποίησόν με ὡς ἕνα τῶν μισθίων
§ 181 § 176 σου. Καὶ ἀναστὰς ἦλθεν* πρὸς τὸν πατέρα ἑαυτοῦ. ἔτι δὲ αὐτοῦ
§ 221 μακρὰν ἀπ-έχοντος* εἶδεν* αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγχνίσθη
§ 188 § 196 καὶ δραμὼν* ἐπ-έπεσεν* ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν
§ 190 αὐτόν. εἶπεν δὲ ὁ υἱὸς αὐτῷ Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ
§§ 197, 201 ἐνώπιόν σου, οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου. εἶπεν δὲ ὁ πατὴρ
πρὸς τοὺς δούλους αὐτοῦ, Ταχὺ ἐξ-ενέγκατε* στόλην τὴν πρώτην
§ 136 καὶ ἐν-δύσατε αὐτόν, καὶ δότε* δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ
§ 35 § 177 ὑποδήματα εἰς τοὺς πόδας,* καὶ φέρετε τὸν μόσχον τὸν σιτευτόν,
§ 245 θύσατε καὶ φαγόντες* εὐφρανθῶμεν,* ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν
§ 188 § 177 καὶ ἀν-έζησεν, ἦν ἀπ-ολωλὼς* καὶ εὑρέθη.*—Luke 15$^{11-24}$.

42. Learn the remainder of λύω, εἰμί, and the Contracted Verbs, and the Tenses in §§ 82, 89–91. The uses of the Subjunctive and Optative should be read in §§ 245, 246, and 265–282. The syntax will have to be studied more in detail a little later, but a reading of these sections will enable the student to follow the sentences below.

43. Translate into Greek—

1. I came in order that they might have life. 2. If (ἐάν, *subj.*) ye love Me, ye will keep My commandments. 3. Are-we-to-sin (*subj.*), that grace may abound? 4. May the God of peace sanctify you and guide (*opt.*) you into the truth! 5. To-day if ye shall-have-heard (*aor. subj.*) His voice, harden not (§ 245) your hearts. 6. They asked to what (purpose) this money was being spent (*pres. opt.*). 7. Whenever I am in the world, I am the light of the world. 8. Whithersoever thou goest-away (*aor. subj.*), I will go-away, and I will never (οὐ μή and *aor. subj.*) be parted from thee as long as I live. 9. Let us also go, that we may die with Him. 10. I could pray (*opt. aor.* with ἄν) to be like him, but it would not be possible. 11. Let the water and the blood save (*opt.*) me from the wrath and make me pure. 12. Never may I boast (*opt.*), save in the death of Christ, my God! 13. And if this world were all possessed-with-demons

(*opt.*), we lay it not to heart, for they could not (*opt.* with ἄν) conquer us. 14. So may we follow those-who-followed Thee, that we may partake with them the full reward (*gen.*). 15. See that thou be not enslaved to sin. 16. Have ye been persuaded that ye should not follow the truth (*dat.*)? 17. Rock of the Ages, cleft (*perf. partic.*) for (ὑπέρ, *gen.*) me, may I be hidden in Thee!

44. Translate—

Μετὰ ταῦτα ἐφανέρωσεν ἑαυτὸν πάλιν Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφανέρωσεν δὲ οὕτως. Ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ* § 206
Κανὰ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. λέγει αὐτοῖς Σίμων Πέτρος Ὑπάγω ἁλιεύειν·* λέγουσιν § 248
αὐτῷ Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. ἐξῆλθαν* καὶ ἐνέβησαν* εἰς τὸ § 85
πλοῖον, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν. πρωίας δὲ ἤδη § 170
γινομένης* ἔστη* Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι ᾔδεισαν* οἱ § 221
μαθηταὶ ὅτι Ἰησοῦς ἐστίν.* λέγει οὖν αὐτοῖς Ἰησοῦς Παιδία, μή* τι § 135
προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ Οὔ. ὁ δὲ εἶπεν αὐτοῖς Βάλετε* § 164
εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὑρήσετε.* ἔβαλον οὖν. § 292
καὶ οὐκέτι αὐτὸ ἑλκύσαι* ἰσχυον ἀπὸ* τοῦ πλήθους τῶν ἰχθύων. § 258
λέγει οὖν ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα* ὁ Ἰησοῦς τῷ Πέτρῳ Ὁ κύριός § 170
ἐστιν. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριός ἐστιν, τὸν ἐπενδύτην § 177
διεζώσατο,* ἦν γὰρ γυμνός, καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν· οἱ § 175
δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς § 306 (2)
γῆς ἀλλὰ ὡς ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον τῶν ἰχθύων. § 120
Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ἀνθρακιὰν κειμένην* καὶ § 178
ὀψάριον ἐπικείμενον* καὶ ἄρτον. λέγει αὐτοῖς ὁ Ἰησοῦς Ἐνέγκατε* § 163
ἀπὸ τῶν ὀψαρίων ἃ ἐπιάσατε νῦν· ἀνέβη οὖν Σίμων Πέτρος καὶ § 163
εἵλκυσεν* τὸ δίκτυον εἰς τὴν γῆν μεστὸν ἰχθύων μεγάλων ἑκατὸν § 197
πεντήκοντα τριῶν· καὶ τοσούτων ὄντων* οὐκ ἐσχίσθη τὸ δίκτυον. § 175
λέγει αὐτοῖς ὁ Ἰησοῦς Δεῦτε ἀριστήσατε. οὐδεὶς ἐτόλμα τῶν § 161
μαθητῶν ἐξετάσαι αὐτὸν Σὺ τίς εἶ; εἰδότες* ὅτι ὁ κύριός ἐστιν. § 164
ἔρχεται Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ τὸ ὀψάριον ὁμοίως.
—John 21[1–13].

45. Translate into Greek—

Father of us, the (Father) in the heavens:
let Thy name be hallowed
let Thy kingdom come (§ 85)
let Thy will come-to-pass (*aor. pass.*)
as in heaven, (so) also upon the earth:

our bread for-the-coming-day
give (δός) us to-day;
and forgive to us our debts,
as we also forgave our debtors;
§ 256 and* do not bring- us -in into temptation,
but deliver us from the evil (one).—Matt. 6^{9-13}.
N.B.—Use *Aorist* Imperatives throughout.

46. Learn the Conjugations of the Verbs in -μι, reading carefully everything else in §§ 124 to 158. The Exercises following assume that they are learnt in three stages—(1) Active Voice, §§ 128–141; (2) Middle Voice, §§ 142–154; (3) Miscellaneous information, and Irregular Conjugations, §§ 155–165.

47. (1) Translate into Greek—

§ 266 § 244 § 279 Jesus said to them, Whenever ye shall have stood* (*aor. pass.*) praying, forgive,* that* your Father also may forgive (*aor.*) to you your trespasses.—Do ye not yet understand?—Jairus besought Jesus that (ἵνα) He might lay (*aor.*) His hands upon his daughter (*dat.* § 31).—Quench ye not the Spirit.—Let the people destroy the evil thing from their midst.—If I § 59 shall have ascended into the heaven, Thou art there.*—Jesus § 254 (2) descended and* stood on (ἐπί, *gen.*) a level place.—The disciples § 221 forsook all and* gave their own things to the poor.—Know thyself.—The sun having set,* the crowds stood-around Jesus.—May God give to him to stand in that day before Him.—Give § 252 always to him-that-asks.*—Let them show their repentance (by) § 252 forgiving those who-wronged* them.—Let him know that it is of the understanding (men) to forgive.—Do not thou destroy (*pres. imper.*) thy brother.—Whenever thou givest alms, lay thy finger on thy mouth.—Add (*aor.*) to us faith.—When thou seest (the) naked, that (ἵνα) thou clothe him.—Fear not (φοβοῦμαι ἀπό, *gen.*, *aor. pass.* § 245) those-who-kill the body.—They do not understand the truth, and give not God the glory.—Eye-witnesses of the word delivered it to us.

N.B.—In the first sentence the original has ὅταν στήκετε (from στήκω). What difference is there in meaning? (See § 266.)

48. (2) Let them commit their souls to a faithful Creator.—Commit (*aor.*) these things to faithful men.—Ye cannot be-
§ 25 slaves to God and to mammon.*—To you it is being given to know the mysteries.—They say to Him, Master, Master, we are

perishing.—Ye are putting off the old man.—Let us put off the works of darkness.—The people were hanging-upon him (*gen.*) listening. Do not mingle with the covetous.—Why didst thou put (*mid.*) this thing in thy heart?—Tell me, did* ye sell* the land for so much?*—I proposed to come to you, whenever God should have given* me opportunity.—Did* Israel not know, the people whom God foreknew?—They would* not be able to understand, even* if one shall have arisen from (the) dead (*plural*).—Shun strifes.—The skins are broken, and the wine perishes. § 293 § 234 § 223 § 266 § 258 § 275 § 262

49. (3) May thy money be with thee for (*into*) perdition.—I was a stranger.—But while they were going out,* the Jews sought to kill them.—But they went away, and knew not what it might be.*—He reclined with the Twelve.—The Lord Jesus ascended into heaven, and sat on (ἐκ, lit. *from*) God's right hand.—It hath been written in the law that the sun should not set* (*aor.*) upon (ἐπί, *dat.*) one-that-hath-been-slain. § 221 § 294 § 249

50. While working through these Exercises, the student should have been reading the Syntax, and learning the parts of the Accidence which he has not hitherto studied. He will now be able to read the easier parts of the N.T. in Greek, with constant reference to Grammar and Lexicon, and the use of the R.V. to check his work. The following pages contain grammatical notes on some passages with which he may begin.

51. LUKE IV

1. ἤγετο, § 120. ἐν, see R.V. *margin*. **2.** ἡμέρας, extension in time, § 220. ἔφαγεν, § 177. οὐδέν, § 262. συντ. αὐτ. § 221. **3.** υἱός, tr. *son*, not *the son*. γένηται, § 171 and § 282. **4.** ἀπεκρίθη, § 183. ὅτι § 292. ὁ ἄνθρ. The article describes "man" in general: ἄνθρ. would = "a man." **5.** ἀν-αγαγών, § 167. ἔδειξεν, § 172. **6.** αὐτῶν, *i.e.* τῶν βασιλειῶν. παραδέδοται, § 124. ᾧ ἄν: antecedent understood, for ἐκείνῳ ὃν ἄν (§ 210 and § 266). **7.** σύ put first for emphasis, but belongs to προσκυν. ἐάν, § 245. **8.** ἀποκρ. εἶπ. § 254 (2). Κύριον, § 204 (*d*). αὐτῷ, § 224. **9.** ἔστησεν, § 156. **10.** ἐντελεῖται (ἐν-τέλλω), § 195. τοῦ διαφ. § 281 (3). **11.** ἀροῦσιν, § 167. μή, § 279. **12.** εἴρηται, § 174. πάντα, § 206. ἀπέστη, § 135. **16.** τεθρ. § 196. εἰωθός, § 173. ἀναγν. § 139. **17.** ἐπ-εδόθη, § 172. ἀνοίξας, § 168. εὗρεν, § 177. **18.** ἐπ' ἐμέ: supply ἐστίν. The clause is *constr. prægn.* (§ 302), lit. "(comes) upon

me (and) is (with me)": ἐπί with *acc.* denotes *motion on to.* εἵνεκεν, see under ἕνεκα in Lex. R.V. margin *wherefore,* lit. *because of which.* πτωχοῖς, lit. "to poor men": our idiom is "the poor." ἀποστ. ἐν ἀφ., lit., "to send away in release." **19.** Tr. "*an* acceptable year." **21.** ὡσίν, § 300 (*c*). **22.** Ἰωσήφ, here *gen.* (§ 36). **23.** ἐρεῖτε, § 174, εἰς τὴν Κ., § 306 (8). **25.** ἔτη, § 220. **26.** εἰ μή, § 302. τῆς Σιδ., lit. "of the Sidonian (land)." **27.** ἐπί with gen. of person often = in the time of. **28.** ἐπλήσθησαν, § 190. θυμοῦ, § 222. **29.** ὥστε, § 283. **32.** σάββασιν, § 35. **34.** ἀνέκραξεν, § 183. Ἔα, interject. (R.V. *margin* takes it from ἐάω). τί ἡμ. § 224. ἀπολέσαι, § 188 (1 *aor.*). **35.** μηδέν, § 220. **36.** Note the rendering of R.V. *margin.* **39.** ἀφῆκεν, § 180. διηκόνει, § 120. **41.** ἐξήρχετο, § 212. εἶα, § 173. ᾔδεισαν, § 164. **42.** τοῦ μή § 264 and § 222, lit. "restrained him *from.*" **43.** ἀπ-εστάλην, § 194. **44.** εἰς, § 302 (*constr. prægn.*). Or, more simply, § 306 (8).

52. John xiv

(In the notes on this chapter reference to the List of Verbs will only be made where there is special difficulty.)

1. The verbs in this verse are all imperative: see R.V. *margin.* **2.** μοναί, § 300 (*c*). εἰ μή, supply ἦσαν, "if there were not (many resting-places)." εἶπον ἄν, § 273. **3.** ἐάν, § 266 (end). ἔρχομαι, § 237. παρα-λήμψομαι, § 184. **7.** ἐγνώκειτε, § 273: note pluperfect instead of aorist (§ 239). γινώσκω = *I learn to know, recognise;* οἶδα = *I have assured knowledge of.* ἀπ' ἄρτι: note ἀπό governing an adverb, "from now." ἑωράκατε, § 188. **10.** ἐγώ: supply εἰμί. **11.** τὰ ἔ. αὐτ. § 207. **12.** ὁ πιστ. § 298. κἀκεῖνος, § 8 (*d*). τούτων, § 228. **13.** ὅτι, § 56. **15.** ἀγαπᾶτε, § 274. **17.** ἐστίν: the R.V. translates the reading ἔσται (W. H. *margin*). **18.** ἀφήσω, § 180. **19.** μικρόν, § 227: supply ἐστίν. ὅτι: follow R.V. *margin,* translating καί, *and.* **20.** κἀγώ, § 8 (*d*). Supply εἰμί with each ἐγώ, and ἐστέ with the second ὑμεῖς. **21.** ὁ ἔχων, etc. § 252. **23.** ἐάν, § 274. ἐλευσόμεθα, § 176. **24.** ὁ μή, § 257. **26.** ὑπο-μνήσει, § 185 and § 219. **28.** εἰ, § 273. ἐχάρητε, § 199. **29.** πρίν, § 286. ὅταν γένηται, § 266 (end). **31.** The most probable construction of this verse is to repeat ἔρχεται after ἀλλ', and ὅτι before καθώς. For the former ellipse (§ 303), cf. John 1^{8} "he was not the Light, but (was) in order that he might bear witness concerning the Light": in each

case the principal verb of the context is supplied between ἀλλά and the clause of purpose. The translation of the R.V. makes the clause of purpose depend upon οὕτως ποιῶ. ἄγωμεν, § 245.

53. MATTHEW VI

1. πρὸς τό, § 281. εἰ δὲ μήγε, "but if not," *i.e.* "otherwise": § 302. τῷ ἐν τ. οὐ § 206. **3.** γνώτω, § 136. **5.** ἑστῶτες, § 180. φανῶσιν, § 197 and § 300 (*d*). **6.** πρόσευξαι, § 10 (end). **7.** ἐν: R.V. paraphrases "*for*." **8.** See R.V. *margin*. ὧν: the antecedent ἐκεῖνα is suppressed. πρὸ τοῦ αἰ. § 287. **9–13.** See the literal version above, Ex. 45. **9.** Nom. for voc., § 215. **10.** ὡς: the clause belongs equally to the three lines that precede. καί = *also*. **11.** ἐπιούσιον, § 227. **13.** τοῦ π. masculine. **14.** ἐάν, § 274. ἀφῆτε, § 137. **16.** νηστεύοντες, *lit.* "(as) fasting." **17.** ἄλειψαι, νίψαι: for the Middle, see § 234. **19.** ὑμῖν, § 224. σὴς καὶ βρῶσις are regarded as one composite conception: hence the singular verb. See § 212, note. **23.** σκότος, § 205 (end). πόσον: supply ἐστίν, as often. **24.** δυσί, § 49. ἑνός, § 222. **25.** φάγητε, "deliberative" subjunctive, § 245. πλεῖον, "a greater (*thing*)": § 45 II. **26.** μᾶλλον διαφέρετε, *lit.* "are better more than," a kind of double comparative. σπείρουσιν, § 212. **27.** ἡλικίαν, probably "age" or "life." **29.** περιεβάλετο: Mid.—"put around himself." **30.** A mixed conditional sentence: "if He *does* clothe" the lilies (§ 271), (*will* He not clothe, ἀμφιεῖ) "you"? (§ 274). Note omission of the verb in the apodosis by Ellipsis (§ 303). **33.** προστεθήσεται, § 195. **34.** εἰς gives the idea of anxieties kept in store *unto* the morrow, piled up upon it; the gen. αὐτῆς is like that taken by ἐπιμέλομαι (§ 222), and other verbs of *caring for*, coming under the category of "perception and feeling." τὴν αὔριον (adv.), § 203. ἀρκετόν = "a sufficient *thing*."

54. Translate—

1. ὁ ἐγγύς* μου ἐγγύς τοῦ πυρός, ὁ δὲ μακρὰν* ἀπ' ἐμοῦ μακρὰν ἀπὸ τῆς βασιλείας. § 203

2. ἐπιμελεῖσθε πίστεως* καὶ ἐλπίδος, δι' ὧν γεννᾶται ἡ φιλόθεος καὶ φιλάνθρωπος ἀγάπη ἡ τὴν αἰώνιον ζωὴν παρέχουσα. § 222

3. τῇ αὐτῇ ἡμέρᾳ θεασάμενός τινα ἐργαζόμενον τῷ σαββάτῳ εἶπεν αὐτῷ· Ἄνθρωπε, εἰ μὲν οἶδας τί ποιεῖς, μακάριος εἶ· εἰ δὲ μὴ οἶδας, ἐπικατάρατος καὶ παραβάτης εἶ τοῦ νόμου.

4. αἰτεῖτε τὰ μεγάλα καὶ μικρὰ ὑμῖν προστεθήσεται, καὶ αἰτεῖτε τὰ ἐπουράνια καὶ τὰ ἐπίγεια ὑμῖν προστεθήσεται.

202 5. γίνεσθε δὲ δόκιμοι τραπεζῖται, τὰ μὲν* ἀποδοκιμάζοντες, τὸ δὲ καλὸν κατέχοντες.

6. διὰ τοὺς ἀσθενοῦντας ἠσθένουν, καὶ διὰ τοὺς πεινῶντας ἐπείνων, καὶ διὰ τοὺς διψῶντας ἐδίψων.

7. εἶδες τὸν ἀδελφόν σου, εἶδες τὸν θεόν σου.

8. ἐὰν μὴ ποιήσητε ὑμῶν τὰ κάτω εἰς τὰ ἄνω καὶ τὰ ἀριστερὰ εἰς τὰ δεξιά, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν μου.

9. ὑμεῖς δὲ ζητεῖτε ἐκ μικροῦ αὐξῆσαι καὶ ἐκ μείζονος ἔλαττον εἶναι· εἰσερχόμενοι δὲ καὶ παρακληθέντες δειπνῆσαι μὴ ἀνακλίνεσθε εἰς τοὺς ἐξέχοντας τόπους, μήποτε ἐνδοξότερός σου ἐπέλθῃ καὶ προσελθὼν ὁ δειπνοκλήτωρ εἴπῃ σοι· ἔτι κάτω χώρει, καὶ καταισχυνθήσῃ· ἐὰν δὲ ἀναπέσῃς εἰς τὸν ἥττονα τόπον καὶ ἐπέλθῃ σου ἥττων, ἐρεῖ σοι ὁ δειπνοκλήτωρ· σύναγε ἔτι ἄνω, καὶ ἔσται σοι τοῦτο χρήσιμον.

Sayings attributed to Jesus.

φιλάνθρωπος, *loving men.* ἐξέχω, *excel.*
δειπνοκλήτωρ, *host, entertainer.* συνάγω (here, *intr.*), *move.*

55. Translate into Greek—

1. A man untempted is rejected.
2. That which is weak shall be saved through what is strong.
3. Guard my mystery for me and for the sons of my house.
4. Why marvel ye at the signs? I offer you a great inheritance, which the whole world doth not contain.
5. Behold I make the last things as the first.
6. Do not grieve the Holy Spirit which is in you, and do not quench the light which shone in you.
7. To all it was divided by the Father, as any man is or shall be worthy.

Sayings attributed to Jesus.

56. Translate—

1. λέγει Ἰησοῦς, Ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου.

Cf. Matt. 56

2. λέγει Ἰησοῦς, Ἐὰν μὴ νηστεύσητε τὸν κόσμον,* οὐ μὴ εὕρητε τὴν βασιλείαν τοῦ θεοῦ· καὶ ἐὰν μὴ σαββατίσητε τὸ σάββατον, οὐκ

§ 188 ὄψεσθε* τὸν πατέρα.

σαββατίζω = *make a sabbath of, keep* (*the sabbath*).

3. 4. λέγει Ἰησοῦς, Ἔστην ἐν μέσῳ τοῦ κόσμου, καὶ ἐν σαρκὶ ὤφθην* αὐτοῖς, καὶ εὗρον πάντας μεθύοντας, καὶ οὐδένα εὗρον § 188
διψῶντα ἐν αὐτοῖς· καὶ πονεῖ ἡ ψυχή μου ἐπὶ τοῖς υἱοῖς τῶν ἀνθρώπων, ὅτι τυφλοί εἰσιν τῇ καρδίᾳ αὐτῶν καὶ οὐ βλέπουσιν, πτωχοὶ καὶ οὐκ οἴδασιν τὴν πτωχείαν.

5. λέγει Ἰησοῦς, Ὅπου ἐὰν* ὦσιν δύο, οὐκ εἰσὶν ἄθεοι, καὶ εἴ που § 266
εἷς ἐστὶν μόνος, λέγω, ἐγώ εἰμι μετ' αὐτοῦ· ἔγειρον τὸν λίθον, κἀκεῖ* note 1
εὑρήσεις με, σχίσον τὸ ξύλον, κἀγὼ* ἐκεῖ εἰμί. § 8 (*d*)

6. λέγει Ἰησοῦς, οὐκ ἔστιν δεκτὸς προφήτης ἐν τῇ πατρίδι αὐτοῦ, οὐδὲ ἰατρὸς ποιεῖ θεραπείας εἰς τοὺς γινώσκοντας αὐτόν.

7. λέγει Ἰησοῦς, πόλις οἰκοδομημένη* ἐπ' ἄκρον ὄρους ὑψηλοῦ § 120
καὶ ἐστηριγμένη οὔτε πεσεῖν δύναται οὔτε κρυβῆναι.

8. λέγει Ἰησοῦς, Ἀκούεις εἰς τὸ ἓν ὠτίον σου, [τῷ δὲ ἑτέρῳ παρακούεις(?)].

"*Sayings of Jesus*"(*Oxyrhynchus Logia, I.*), restored.

πονέω = *grieve*

57. Translate into Greek—

Then I saw in my dream that Christian was in a muse[1] awhile.[2] To whom also Hopeful[3] added these words,[4] Be of good cheer; Jesus Christ maketh thee whole. And with that Christian brake out with a loud voice, Oh, I see Him again! and He tells[5] me, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow[6] thee." Then they both took courage, and the enemy was after that as still as a stone,[7] until they were gone over. Christian therefore presently found ground to stand upon,[8] and so it followed that the rest of the ground was but shallow.[9] Thus they got over.

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58. Translate—

Ὄρθρου* δὲ τῆς κυριακῆς Μαριὰμ ἡ Μαγδαληνὴ μαθήτρια τοῦ § 223
κυρίου (φοβουμένη διὰ τοὺς Ἰουδαίους, ἐπειδὴ ἐφλέγοντο[10] ὑπὸ τῆς ὀργῆς, οὐκ ἐποίησεν ἐπὶ τῷ μνήματι τοῦ κυρίου ἃ εἰώθεσαν* ποιεῖν § 173

1 μελετάω. 2 "A little time" (§ 220).
3 Ἐλπις.
4 "But to him, H. adding, spake these things."
5 "Hath said"(2 Cor. 12⁹).
6 συγκλύζω. 7 ἀπολιθόομαι.
8 "Immediately found where he should stand" (§ 245).
9 "And it came to pass and (as to) the rest there was no longer depth of water" (§ 291). 10 φλέγω, *burn*.

§ 224 αἱ γυναῖκες ἐπὶ τοῖς ἀποθνήσκουσι καὶ τοῖς ἀγαπωμένοις αὐταῖς)* λαβοῦσα μεθ' ἑαυτῆς τὰς φίλας ἦλθε ἐπὶ τὸ μνημεῖον ὅπου ἦν τεθείς,
§ 259 καὶ ἐφοβοῦντο μὴ* ἴδωσιν αὐτὰς οἱ Ἰουδαῖοι, καὶ ἔλεγον Εἰ καὶ μὴ ἐν ἐκείνῃ τῇ ἡμέρᾳ ᾗ ἐσταυρώθη ἐδυνήθημεν κλαῦσαι καὶ κόψασθαι,
§ 267 κἂν* νῦν ἐπὶ τοῦ μνήματος αὐτοῦ ποιήσωμεν ταῦτα. τίς δὲ ἀποκυλίσει ἡμῖν καὶ τὸν λίθον τὸν τεθέντα ἐπὶ τῆς θύρας τοῦ μνημείου, ἵνα εἰσελθοῦσαι παρακαθεσθῶμεν[1] αὐτῷ καὶ ποιήσωμεν τὰ
§ 259 ὀφειλόμενα; μέγας γὰρ ἦν ὁ λίθος, καὶ φοβούμεθα* μή τις ἡμᾶς ἴδῃ·
§ 267 καὶ εἰ μὴ δυνάμεθα, κἂν* ἐπὶ τῆς θύρας βάλωμεν ἃ φέρομεν εἰς μνημοσύνην[2] αὐτοῦ, (καὶ) κλαύσομεν καὶ κοψόμεθα ἕως ἔλθωμεν εἰς τὸν
§ 168 οἶκον ἡμῶν. καὶ ἀπελθοῦσαι εὗρον τὸν τάφον ἠνεῳγμένον,* καὶ προσελθοῦσαι παρέκυψαν ἐκεῖ καὶ ὁρῶσιν ἐκεῖ τινὰ νεανίσκον
§ 219 καθεζόμενον ἐν μέσῳ τοῦ τάφου ὡραῖον καὶ περιβεβλημένον στολὴν*
§ 85 λαμπροτάτην, ὅστις ἔφη αὐταῖς· τί ἦλθατε;* τίνα ζητεῖτε; μὴ*
§ 258 τὸν ἐσταυρωμένον* ἐκεῖνον; ἀνέστη καὶ ἀπῆλθεν· εἰ δὲ μὴ πι-
§ 254 (3) στεύετε, παρακύψατε καὶ ἴδατε* τὸν τόπον ἔνθα[3] ἔκειτο, ὅτι οὐκ
§ 85 ἔστιν, ἀνέστη γὰρ καὶ ἀπῆλθεν ἐκεῖ ὅθεν ἀπεστάλη. τότε αἱ γυναῖκες φοβηθεῖσαι ἔφυγον· ἦν δὲ τελευταία ἡμέρα τῶν ἀζύμων, καὶ πολλοί τινες ἐξήρχοντο ὑποστρέφοντες εἰς τοὺς οἴκους αὐτῶν τῆς ἑορτῆς
§ 221 παυσαμένης.* ἡμεῖς δὲ οἱ δώδεκα μαθηταὶ τοῦ κυρίου ἐκλαίομεν
§ 141 καὶ ἐλυπούμεθα, καὶ ἕκαστος λυπούμενος διὰ τὸ συμβὰν* ἀπηλλάγη εἰς τὸν οἶκον αὐτοῦ. ἐγὼ δὲ Σίμων Πέτρος καὶ Ἀνδρέας ὁ ἀδελφός μου λαβόντες ἡμῶν τὰ λίνα[4] ἀπήλθαμεν εἰς τὴν θάλασσαν, καὶ ἦν
§ 203 (end) σὺν ἡμῖν Λευεὶς ὁ* τοῦ Ἁλφαίου ὃν κύριος . . . [the sentence is unfinished].—*Conclusion of the so-called "Gospel of Peter."*

59. The remaining Exercises supply some further illustrations of the Syntax: those parts are selected in which the examples in the Grammar need supplementing. In Exercises where corrections of the A.V. are asked for, it will be found that the R.V. supplies the correction for the sake of which the verse was set, the nature of which is indicated by the reference to the Grammar. The student should try to find the mistake by himself, then refer to the Grammar, and finally correct himself by the R.V. It should be observed that other corrections will appear in most of these verses, due partly to lexical, partly to grammatical considerations, not dealt with in the Grammar; but even more frequently to changes of reading.

60. Correct the following mistranslations of the A.V.:

(*a*) *Use of the Article and Pronouns.*

Matt. $5^{9.\ 15}$, John $4^{27.\ 43}$, Acts 17^{23}, Heb. 3^{16} (§ 53 *sq.*) 4^{3} (see § 296) $6^{16.\ 20}$ 7^{24} 8^{5} $9^{4.\ 5}$ $11^{10.\ 34.\ 39}$ $12^{14.\ 15}$ 13^{8}.

1 παρακαθέζομαι, *sit beside.*
2 μνημοσύνη, *memory.*
3 ἔνθα, *where.*
4 λίνον, *net.*

See also 1 Cor. 4^{6}, Heb. $10^{23.\ 29}$ 11^{11} 12^{27} 13^{5}, where the A.V. is right, as far as this point goes.

(*b*) *Use of the Tenses.* (§§ 237–242).

Matt. $5^{10.\ 23}$, John $4^{17.\ 18.\ 27.\ 30.\ 38}$ $5^{16.\ 18}$, 1 Cor. 11^{23} $15^{4.\ 14.\ 15-19}$, Heb. 1^{13} 3^{3} $4^{2.\ 3.\ 4}$ $7^{6.\ 11}$ $8^{1.\ 6}$ $9^{6.\ 7.\ 24}$ $10^{5.\ 6.\ 10}$ $11^{3.\ 5.\ 14.\ 17}$ (§ 239) 12^{3}.

(*c*) *Use of the Participles.* (§§ 252–254.)

Acts 2^{47} 19^{2} 27^{40} (see § 254), Heb. $2^{1.\ 9}$ $6^{6.\ 8}$ 8^{13} 9^{6} 12^{25}.

61. Examine the following miscellaneous illustrations of the Syntax:

(*a*) *Attraction and Fusion of Relative and Antecedent.* (§§ 209, 210).

In these supply the antecedent (proper case of αὐτός, οὗτος, or ἐκεῖνος), and put the relative into the case required by its own clause. The R.V. will supply the means of checking correctness.

Rom. 8^{29} οὕς προέγνω, καὶ προώρισεν. John 18^{26}, 1 Cor. 7^{39} (ἐλευθέρα . . . γαμηθῆναι), 2 Cor. 11^{12} (ὃ . . . ποιήσω and ἐν ᾧ . . . εὑρεθῶσιν).

Acts 8^{24} δεήθητε ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ ὧν εἰρήκατε. Acts 21^{19} 22^{15}.

John 13^{29} ἀγόρασον ὧν χρείαν ἔχομεν. Rom. 6^{16} ᾧ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν, δοῦλοί ἐστε ᾧ ὑπακούετε, ἤτοι ἁμαρτίας ἢ ὑπακοῆς. Matt. 19^{11}, Acts 8^{19} 13^{37}.

Luke 5^{25} ἆρας ἐφ' ὃ κατέκειτο. Rom. 10^{14} πῶς ἐπικαλέσωνται εἰς ὃν οὐκ ἐπίστευσαν; 6^{21} τίνα καρπὸν εἴχετε τότε ἐφ' οἷς νῦν ἐπαισχύνεσθε; (Use § 221).

John 6^{29} ἵνα πιστεύητε εἰς ὃν ἀπέστειλεν. 17^{9} ἐρωτῶ περὶ ὧν δέδωκάς μοι. Rom. 14^{22} (end), 2 Cor. 5^{10}, Gal. 1^{9}, Heb. 5^{8}.

2 Cor. 2^{3} ἵνα μὴ λυπὴν σχῶ ἀφ' ὧν ἔδει με χαίρειν. John 11^{6} ἔμεινεν ἐν ᾧ ἦν τόπῳ. 1 Cor. 10^{30}, Phil. 4^{11}.

John 11^{32} ἦλθεν ὅπου ἦν Ἰησοῦς. 6^{62} 20^{19}, Matt. 25^{24}, Mark 5^{40}.

Luke 2^{20} ἐπὶ πᾶσιν οἷς ἤκουσαν. Acts 3^{21} πάντων ὧν ἐλάλησεν. 7^{17} τῆς ἐπαγγελίας ἧς ὡμολόγησεν. Jude^{15} περὶ πάντων ὧν ἠσέβησαν.

62. (*b*) *Use of the Subjunctive and Optative.* (§§ 245, 246, and Chapter VI.)

1 Cor. 15^{32} φάγωμεν καὶ πίωμεν. Phil. 3^{15}. Rom. 5^{1} ἔχωμεν. 6^{1} ἐπιμένωμεν. 1 John 3^{18} μὴ ἀγαπῶμεν λόγῳ. Luke

23[31] ἐν τῷ ξηρῷ τί γένηται; Mark 8[37] (§ 155). Matt. 26[54] πῶς πληρωθῶσιν αἱ γραφαί; 13[28] θέλεις συλλέξωμεν αὐτά; Matt. 7[4] ἄφες ἐκβάλω τὸ κάρφος. Matt. 27[49], Mark 15[36]. (In these three passages ἄφες, ἄφετε must be treated as simple auxiliaries, like English *let me, let us*: the R.V. is probably wrong in the second and third of them.) Matt. 10[9] μὴ κτήσησθε. 10[19] etc.

Mark 4[21. 22] ἵνα τεθῇ . . . ἵνα φανερωθῇ . . . ἵνα ἔλθῃ. Matt. 2[8] ὅπως προσκυνήσω αὐτῷ. 1 Cor. 4[6] μετεσχημάτισα . . . ἵνα μάθητε . . . ἵνα μὴ φυσιοῦσθε (§ 105). Gal. 4[17] (§ 99). Mark 14[10] (§ 155) 9[30]. Mark 13[36] μὴ εὑρῃ. Luke 2[35] ὅπως ἂν ἀποκαλυφθῶσιν. Acts 3[19]. Luke 12[50] ἕως ὅτου τελεσθῇ. Mark 14[32]. Matt. 8[20] οὐκ ἔχει ποῦ κλίνῃ. Rom. 8[26], Matt. 6[25]. Matt. 10[11] εἰς ἣν ἂν πόλιν εἰσέλθητε . . . μείνατε ἕως ἂν ἐξέλθητε. 5[19] ὃς ἐὰν λύσῃ. 7[12] 8[19] 11[27] etc. 10[33] 20[26] 21[22] 26[48] etc. Matt. 5[13] ἐὰν μωρανθῇ. 8[2] ἐὰν θέλῃς. John 12[32] ἂν ὑψωθῶ. 13[20] 16[23] 20[23]. Phil. 3[12] εἰ καὶ καταλάβω. 1 Cor. 14[5] εἰ μὴ διερμηνεύῃ. Matt. 21[40] ὅταν ἔλθῃ. 2[8] ἐπὰν εὕρητε. Luke 11[2] ὅταν προσεύχησθε.

Mark 4[26] οὕτως ἐστὶν ἡ βασιλεία ὡς ἄνθρωπος βάλῃ . . . (Possibly the old use of Subjunctive in *similes*, not mentioned in the Grammar.)

Heb. 13[20] ὁ θεὸς καταρτίσαι ὑμᾶς. Philem.[20] ἐγώ σου ὀναίμην (§ 152). 1 Thess. 3[11. 12].

Luke 1[29] διελογίζετο ποταπὸς εἴη ὁ ἀσπασμός. 3[15] 18[36] ἐπυνθάνετο τί εἴη τοῦτο. Acts 25[20] ἔλεγον εἰ βούλοιτο. 1 Cor. 15[37] εἰ τύχοι.

63. (*c*) *Conditional Sentences.* (§§ 268–278.)

Matt. 19[10] εἰ οὕτως ἐστὶν ἡ αἰτία, οὐ συμφέρει. 1 Cor. 6[2] 9[17]. Matt. 8[31] εἰ ἐκβάλλεις, ἀπόστειλον. Rom. 8[11] εἰ οἰκεῖ, ζωοποιήσει. 1 Cor. 15[16] εἰ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται (§ 270 (end)). Acts 16[15]. John 11[12]. 2 Cor. 7[14]. John 5[47]. Heb. 12[25].

Mark 3[27] οὐ δύναται ἐὰν μὴ πρῶτον δήσῃ. John 8[24]. Acts 15[1]. 1 Cor. 9[16]. John 7[17] ἐάν τις θέλῃ, γνώσεται. 16[7]. Heb. 12[20] 13[23].

1 Cor. 7[28] ἐὰν γαμήσῃς, οὐκ ἥμαρτες (§ 270 (end)). Acts 27[39] ἐβουλεύοντο εἰ δύναιντο ἐκσῶσαι τὸ πλοῖον. (See § 294. Striking out ἐβουλεύοντο, what would their original words be? In English, of course, "If we can, we will . . .": see § 274.) 1 Cor. 14[5] μείζων ὁ προφητεύων, ἐκτὸς εἰ μὴ διερμηνεύῃ. 1 Thess.

3 8 ζῶμεν ἐὰν στήκετε. Luke 6 11 τί ἂν ποιήσαιεν. (Give their original words, and state the mood, etc., of the *regular* protasis.) Acts 17 18 τί ἂν θέλοι λέγειν (*if* he were allowed); 26 29 εὐξαίμην ἄν (*if* I followed my own wish). In this paragraph carefully point out the deviations from the normal.

Matt. 23 30 εἰ ἤμεθα . . . οὐκ ἂν ἤμεθα . . . John 5 46 8 42 9 41 15 19 18 30. Gal. 3 21. Matt. 12 7. 1 John 2 19. 1 Cor. 12 19 εἰ ἦν ἓν μέλος, ποῦ τὸ σῶμα; Heb. 7 11. 10 2 οὐκ ἂν ἐπαύσαντο (supply a protasis, "*if* they could").

John 9 33 εἰ μὴ ἦν . . . οὐκ ἠδύνατο. 15 22 19 11. Matt. 26 24. Heb. 2 3 πῶς ἐκφευξόμεθα ἀμελήσαντες . . .; 1 Tim. 4 4. 1 Cor. 11 29. Gal. 6 9.

64. (*d*) *Uses of Infinitive.* (§§ 247–251, and Chapter VI.)

Matt. 2 2 ἤλθομεν προσκυνῆσαι. 11 7. Col. 4 6 ὁ λόγος (ἔστω) ἐν χάριτι . . . εἰδέναι. Heb. 5 5 οὐχ ἑαυτὸν ἐδόξασεν γενηθῆναι. Luke 8 8. Rom. 13 11. Matt. 15 26 οὐκ ἔστιν καλὸν λαβεῖν. Acts 21 21 λέγων μὴ περιτέμνειν. 1 Thess. 4 3 τοῦτο γάρ ἐστιν θέλημα . . . ἀπέχεσθαι ὑμᾶς . . . εἰδέναι ἕκαστον. Acts 14 19 νομίζοντες αὐτὸν τεθνηκέναι. Eph. 3 4–6 τῷ μυστηρίῳ . . . εἶναι τὰ ἔθνη . . . Acts 20 16 ὅπως μὴ γένηται χρονοτριβῆσαι. 16 16 19 1. 2 Pet. 2 21. Heb. 2 10. Rom. 15 24 ἐλπίζω διαπορευόμενος θεάσασθαι ὑμᾶς. Phil. 4 11. 2 Cor. 7 11 τὸ λυπηθῆναι κατειργάσατο σπουδήν. Gal. 4 18 ἐν τῷ παρεῖναί με. Acts 3 26. Rom. 15 23 ἐπιπόθειαν τοῦ ἐλθεῖν. 2 Cor. 10 2 δέομαι τὸ μὴ παρὼν θαρρῆσαι. 1 Cor. 16 4. 1 Cor. 14 39. Phil. 2 6. Acts 14 9 20 3. Luke 24 29 εἰσῆλθεν τοῦ μεῖναι. 24 25. Matt. 24 45. Acts 21 12. Jas. 5 17. Luke 4 42. Phil. 1 23 ἐπιθυμίαν εἰς τὸ ἀναλῦσαι. Jas. 1 19 ταχὺς εἰς τὸ ἀκοῦσαι. 1 18 ἀπεκύησεν εἰς τὸ εἶναι ἡμᾶς ἀπαρχήν. 1 Cor. 10 6. 2 Cor. 8 6. Phil. 1 7 διὰ τὸ ἔχειν με ὑμᾶς. Luke 11 8. Jas. 4 15 ἀντὶ τοῦ λέγειν ὑμᾶς. Luke 18 1 ἔλεγεν πρὸς τὸ δεῖν. 12 5 μετὰ τὸ ἀποκτεῖναι. Acts 8 40 ἕως τοῦ ἐλθεῖν. 2 Cor. 8 11 ἐκ τοῦ ἔχειν (note also the other infins. there).

John 8 58 πρὶν Ἀ. γενέσθαι. Acts 7 2 πρὶν ἢ κατοικῆσαι αὐτόν. Matt. 8 28 ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν. Mark 2 12 3 10.

VOCABULARY

The words given here are intended for use only in the contexts belonging to them in this book. The figures, except where p. (page) is prefixed, stand for sections in the Grammar.

A, AN, τις 54; or more often omit.
abound, περισσεύω.
accomplish, ἀπο-τελέω.
according to, κατά (*acc.*), p. 151.
account (*verb*), λογίζομαι.
add, προστίθημι, 195.
after, μετά (*acc.*), p. 151.
again, πάλιν.
age, αἰών, -ῶνος, ὁ.
all, πᾶς, πᾶσα, πᾶν, 40.
All-seer, παντεπόπτης, -ου, ὁ.
alms, ἐλεημοσύνη, -ης, ἡ.
also, καί.
always, πάντοτε.
am, εἰμί, 159.
am a slave, δουλεύω.
am able, δύναμαι, 142 ff.
am afraid, φοβέομαι.
am anxious, μεριμνάω.
am deceitful, δολιόω, 97.
am hungry, πεινάω.
am of good cheer, θαρσέω.
am possessed with demons, δαιμονίζομαι.
am sick, ἀσθενέω.
am still, κοπάζω.
among, ἐν (*dat.*), p. 150.
and, καί, δέ, p. 104.
ancient, ἀρχαῖος, -α, -ον.
angel, ἄγγελος, -ου, ὁ.
annul, ἀκυρόω.
anoint, ἀλείφω.
another, ἄλλος, 57.
answer, ἀπο-κρίνομαι, 183.
any man, τις, 54.
apostle, ἀπόστολος, -ου, ὁ.
arise, ἐγείρω (mainly *pass.*), 173.
arm with, ὁπλίζω (*acc.*).
as, ὡς.
as long as, ἕως.
ascend, ἀνα-βαίνω, 170.
ask, αἰτέω, ἐρωτάω.
at, εἰς (*acc.*), p. 150; ἐπί (*dat.*), p. 152; ἐν (*dat.*), p. 150.
authority, ἐξουσία, -ας, ἡ.

BABE, βρέφος, -ους, τό.
Baptist, Βαπτιστής, -οῦ, ὁ.
baptize, βαπτίζω.
bear (children), τίκτω, 195.
because, ὅτι.
because of, διά (*acc.*), p. 150.
before, ἔμπροσθεν (*gen.*).
begin, ἄρχομαι.
behold! ἰδού, ἰδέ.
believe, πιστεύω.
beseech, παρα-καλέω.
bid, κελεύω.
bind, δέω, 172.
bird, πετεινόν, -οῦ, τό.
bless, εὐλογέω.
blind, τυφλός, -ή, -όν.
blood, αἷμα, -ατος, τό.
boast (*verb*), καυχάομαι.
boat, πλοῖον, -ου, τό.
body, σῶμα, -ατος, τό.
book, βιβλίον, -ου, τό.
both, ἀμφότεροι, -αι, -ά.

branch, κλάδος, -ου, ὁ.
bread, ἄρτος, -ου, ὁ.
break, ῥήγνυμι, 134, 192.
break (law, sabbath), λύω.
break out (cry), κράζω, 183.
breath, πνοή, -ῆς, ἡ.
bridegroom, νυμφίος, -οῦ, ὁ.
bring, φέρω, 197.
bring in, εἰσ-φέρω, 197.
brother, ἀδελφός, -οῦ, ὁ.
burn, κατα-καίω, 181.
but, ἀλλά, δέ, pp. 104, 146.
by, ὑπό (*gen.*), p. 152; παρά (*acc.* or *dat.*), p. 152.

CALL TO MYSELF, προσ-καλέομαι, 181.
can, δύναμαι, 142 ff.
carpenter, τέκτων, -ονος, ὁ.
cast, βάλλω, 170.
cease, παύομαι.
child, τέκνον, -ου, τό.
Christ, Χριστός, -οῦ, ὁ.
Christian, Χριστιανός, -οῦ, ὁ.
church, ἐκκλησία, -ας, ἡ.
city, πόλις, -εως, ἡ.
cleanse, καθαρίζω, 181.
cleave, σχίζω.
clothe, περιβάλλω (*acc.*), p. 111; ἀμφιέννυμι, 168.
cold, ψυχρός, -ά, -όν.
collect, συλ-λέγω, 184.
come, ἔρχομαι, 176.
come down, κατα-βαίνω, 170.
come near, ἐγγίζω.
come to, προσ-έρχομαι, 176.
come to pass, γίνομαι, 171.
command, ἐντολή, -ῆς, ἡ.
commit, παρα-τίθεμαι, 142 ff.
concerning, περί (*gen.*), p. 151.
conquer, νικάω.
consummation, συντέλεια, -ας, ἡ.
contain, περι-έχω, 177.
convict (*verb*), ἐλέγχω.
counsel, βουλή, -ῆς, ἡ.
cover, καλύπτω.
covetous, πλεονέκτης, -ου, ὁ.
create, ποιέω.
creation, κτίσις, -εως, ἡ.
Creator, κτίστης, -ου, ὁ.
crowd, ὄχλος, -ου, ὁ.
crown, στέφανος, -ου, ὁ.
crucify, σταυρόω.
cry, κράζω, 183.
curse (*noun*), κατάρα, -ας, ἡ.
curse (*verb*), κατ-αράομαι.

DARKNESS, σκότος, -ους, τό.
daughter, θυγάτηρ, -τρός, ἡ, 31.
David, Δαυείδ (*indecl.*).
day, ἡμέρα, -ας, ἡ.
dead, νεκρός, -ά, -όν.
death, θάνατος, -ου, ὁ.
debt, ὀφείλημα, -ατος, τό.
debtor, ὀφειλέτης, -ου, ὁ.
deliver (liberate), ῥύομαι, 192.
deliver (give up), παρα-δίδωμι, 128 ff.
deliverance: use inf. pass. of ἐλευθερόω, 250.
demon, δαιμόνιον, -ου, τό.
depth, βάθος, -ους, τό.
descend, κατα-βαίνω, 170.
desire, ἐπιθυμία, -ας, ἡ.
destroy, ἀπ-όλλυμι, 134, 188.
devil, διάβολος, -ου, ὁ.
devour, κατ-εσθίω, 177.
die, ἀπο-θνήσκω, 179.
disciple, μαθητής, -οῦ, ὁ.
dish, πίναξ, -ακος, ὁ.
divide, δι-αιρέω, 167.
do, ποιέω.
dog, κύων, κυνός, ὁ, p. 25.
door, θύρα, -ας, ἡ.
doubt, διστάζω.
dream, ἐνύπνιον, -ου, τό.

EAR, οὖς, ὠτός, τό, p. 25.
earth, γῆ, γῆς, ἡ.

eat, ἐσθίω, 177.
elder, πρεσβύτερος, -ου, ὁ.
end, ἔσχατον, -ου, τό.
endure, ὑπο-μένω, 185.
enemy, ἐχθρός, -οῦ, ὁ.
enslave, δουλόω.
entering, εἴσοδος, -ου, ἡ.
entice, δελεάζω.
entrust, πιστεύω.
error, πλάνη, -ης, ἡ.
escape (notice of), λανθάνω (*acc.*), 184.
even, καί.
every, πᾶς, 40.
evil, πονηρός, -ά, -όν.
exalt, ὑψόω.
excel, δια-φέρω, 197.
explain, δια-σαφέω.
eye, ὀφθαλμός, -οῦ, ὁ.
eye-witness, αὐτόπτης, -ου, ὁ.

FACE, πρόσωπον, -ου, τό.
faith, πίστις, -εως, ἡ.
faithful, πιστός, -ή, -όν.
fall, πίπτω, 190.
fast, νηστεύω.
father, πατήρ, -τρός, ὁ, 31.
fear (*noun*), φόβος, -ου, ὁ.
fear (*verb*), φοβέομαι.
field, ἀγρός, -οῦ. ὁ.
find, εὑρίσκω, 177.
finger, δάκτυλος, -ου, ὁ.
fire, πῦρ, -ρός, τό.
first, πρῶτος, -η, -ον.
fish, ἰχθύς, -ύος, ὁ.
flesh, σάρξ, -κός, ἡ.
flock, ποίμνιον, -ου, τό.
follow, ἀκολουθέω (*dat.*).
foot, πούς, ποδός, ὁ, p. 25.
for (*conj.*), γάρ, 205.
for (*prep.*), ὑπέρ, περί (*gen.*), etc., pp. 151. Also simple *dat.*
for the coming day, ἐπιούσιος, -ον.
foreknow, προ-γινώσκω, 171.
forgive, ἀφ-ίημι, 169.
forsake, ἀφ-ίημι, 169 ἐγ-κατα-λείπω, 184.
found (*verb*), θεμελιόω.
four, τέσσαρες, 49.
friend, φίλος, -ου, ὁ.
from, ἀπό, ἐκ, παρά (*gen.*), pp. 149, 150, 152.
fulfil, τελέω, 195.
full, πλήρης, -ες, 43.
furnace, κάμινος, -ου, ἡ.

GATE, πύλη, -ης, ἡ; πυλών, -ῶνος, ὁ.
gather, συλ-λέγω, 184.
Gentile, ἔθνος, -ους, τό.
get over (a stream), δια-βαίνω, 170.
gift, δῶρον, -ου, τό.
girdle, ζώνη, -ης, ἡ.
girl, παῖς, -δός, ἡ, 30.
give, δίδωμι, 172.
give thanks, εὐχαριστέω (*dat.*).
glorify, δοξάζω.
glory, δόξα, -ης, ἡ.
gnashing, βρυγμός, -οῦ, ὁ.
go, πορεύομαι.
go abroad, ἀπο-δημέω.
go away, ἀπ-έρχομαι, 176.
go out, ἔξ-ειμι, 162.
go over, δια-βαίνω, 170.
go up, ἀνα-βαίνω, 170.
God, θεός, -οῦ, ὁ.
gold (*adj.*), χρύσεος (-οῦς, -ῆ, -οῦν) 39.
good, καλός, -ή, -όν.
good pleasure, εὐδοκία, -ας, ἡ.
gospel, εὐαγγέλιον, -ου, τό.
governor, ἡγέμων, -ονος, -ό.
grace, χάρις, -ιτος, ἡ, p. 25.
great, μέγας, 41.
Greek, Ἕλλην, -ηνος, ὁ.
grieve, λυπέω.

guard, φρουρέω.
guide, ὁδηγέω.

HALLOW, ἁγιάζω.
hand, χείρ, χειρός, ἡ, p. 25.
hang upon, ἐκ-κρέμαμαι, 183.
happy, μακάριος, -α, -ον.
harden, σκληρύνω.
harvest, θερισμός, -οῦ, ὁ.
have, ἔχω, 177.
haven, λιμήν, -ένος, ὁ.
he, αὐτός, 50.
head, κεφαλή, -ης, ἡ.
heal, ἰάομαι.
healing, ἴασις, -εως, ἡ.
hear, ἀκούω, 167.
hearer, ἀκροατής, -οῦ, ὁ.
heart, καρδία, -ας, ἡ.
heaven, οὐρανός, -οῦ, ὁ.
heavenly, οὐράνιος, -ον.
herald, κῆρυξ, -υκος, ὁ.
hide, κρύπτω, 183.
highest, ὕψιστος, -η, -ον.
himself, ἑαυτόν, -οῦ, 51.
his, αὐτοῦ; or use article, 204.
holy, ἅγιος, -α, -ον.
honour (*verb*), τιμάω.
hope, ἐλπίς, -ίδος, ἡ.
host, στρατιά, -ᾶς, ἡ.
house, οἶκος, -ου, ὁ.
human, ἀνθρώπινος, -η, -ον.
humble (*verb*), ταπεινόω.

I, ἐγώ, 50.
if, εἰ, ἐάν, 270 ff.
immediately, εὐθύς, εὐθέως.
in, ἐν (*dat.*), p. 150.
in order that, ἵνα, ὅπως, 279–281.
inheritance, κληρονομία, -ας, ἡ.
into, εἰς (*acc.*), p. 150.
iron (*adj.*), σιδήρεος (-οῦς, -ᾶ, -οῦν), 39.
Israel, Ἰσραήλ (*indecl.*).
it, αὐτό, p. 35.

JAIRUS, Ἰάειρος, -ου, ὁ.
Jerusalem, Ἱερουσαλήμ, Ἱεροσόλυμα, 36.
Jesus, Ἰησοῦς, 28.3.
Jew, Ἰουδαῖος, -α, -ον.
join, κολλάω.
joy, χαρά, -ᾶς, ἡ.
Judæa, Ἰουδαία, -ας, ἡ.
judge (*verb*), κρίνω, 183.
judgement, κρίμα, -ατος, τό.
justify, δικαιόω.

KEEP, τηρέω.
key, κλείς, -δός, ἡ, p. 24.
kill, ἀποκτείνω, 183; ἀποκτέννυμι, 134.
kind, γένος, -ους, τό.
king, βασιλεύς, -έως, ὁ.
kingdom, βασιλεία, -ας, ἡ.
know, οἶδα, 164.
knowledge, γνῶσις, -εως, ἡ.

LAMB, ἀμνός, -οῦ, ὁ; ἄρνας, p. 24.
land, γῆ, γῆς, ἡ.
last, ἔσχατος, -η, -ον.
law, νόμος, -ου, ὁ.
lawlessness, ἀνομία, -ας, ἡ.
lay to heart, λυπέομαι.
lay upon, ἐπι-τίθημι, 195.
Lazarus, Λάζαρος, -ου, ὁ.
lead, ἄγω, 167.
learn, μανθάνω.
leave, ἀπο-λείπω, 184.
level, πεδινός, -ή, -όν.
lick, ἐπι-λείχω.
lie, κεῖμαι, 163.
life, ζωή, -ῆς, ἡ.
light, φῶς, φωτός, τό.
like, ὅμοιος, -α, -ον.
listen, ἀκούω, 167.
little, ὀλίγος, -η, -ον.
Little-faith, Ὀλιγόπιστος, -ου, ὁ.
live, ζάω, 178.
living, ζῶν, ζῶσα, ζῶν (*ptc.*).

lo! ἰδού.
loose, λύω.
Lord, Κύριος, -ου, ὁ.
lost, ἀπολωλώς, -υῖα, -ός (*ptc.*).
loud, μέγας, 41.
love (*verb*), ἀγαπάω; φιλέω.
love (with *infin.*), φιλέω.

MAKE, ποιέω.
make known, γνωρίζω, 171.
make pure, καθαρίζω, 181.
make whole, ἰάομαι.
mammon, μαμωνᾶς, -ᾶ. ὁ, 25.1.
man, ἄνθρωπος, -ου, ὁ; ἀνήρ, ὁ.
manger, φάτνη, -ης, ἡ.
manifest (*verb*), φανερόω.
many, πολλοί (pl. of πολύς, 41).
marvel (*verb*), θαυμάζω.
master, δεσπότης, -ου, ὁ; ἐπιστάτης, -ου, ὁ.
member, μέλος, -ους, τό.
mercy, ἔλεος, -ους, τό.
Messiah, Χριστός, -οῦ, ὁ.
midst, μέσον, -ου, τό.
mingle, συν-ανα-μίγνυμαι, 142 ff.
money, ἀργύριον, -ου, τό.
Moses, Μωυσῆς, ὁ, 37.
mouth, στόμα, -ατος, τό.
multitude, πλῆθος, -ους, τό.
myself, ἐμαυτόν, 51.
mystery, μυστήριον, -ου, τό.

NAKED, γυμνός, -ή, -όν.
name, ὄνομα, -ατος, τό.
nature, φύσις, -εως, ἡ.
never, οὔποτε, μήποτε, 256 ff.
nine, ἐννέα, 47.
no longer, οὐκέτι, μηκέτι, 256 ff.
nor, οὐδέ, μηδέ, 256 ff.
north wind, βορρᾶς, -ᾶ, ὁ, 25.1.
not, οὐ, μή, 256 ff.
not even, οὐδέ, μηδέ, *ib.*
not yet, οὔπω, μήπω, *ib.*
O, ὦ.
offer, δίδωμι, 128.
old, παλαιός, -ά, -όν.
on, ἐπί (*dat.*), p. 152.
on behalf of, ὑπέρ (*gen.*), p. 151.
one, εἷς, 49.
one another, ἀλλήλους, 52.
open, ἀνοίγω.
opportunity, καιρός, -οῦ, ὁ.
or, ἤ.
our, ἡμέτερος, -α, -ον, or ἡμῶν.
out of, ἐκ, ἐξ (*gen.*), p. 150.
overcome, νικάω.
own, ἴδιος, -α, -ον.
ox, βοῦς, βοός, ὁ, 32.

PARABLE, παραβολή, -ῆς, ἡ.
part (*verb*), χωρίζω.
partake, μετ-έχω, 177.
pass through, δια-βαίνω, 170.
Paul, Παῦλος, -ου, ὁ.
peace, εἰρήνη, -ης, ἡ.
people, λαός, -οῦ, ὁ.
perceive, γινώσκω, 171.
perdition, ἀπώλεια, -ας, ἡ.
perfect (*verb*), τελειόω.
perish, ἀπ-όλλυμαι, 148.
persecute, διώκω.
persuade, πείθω, 189.
pervert, δια-στρέφω, 194.
Peter, Πέτρος, -ου, ὁ.
Pharisee, Φαρισαῖος, -ου, ὁ.
place, τόπος, -ου, ὁ.
plague, μάστιξ, -ιγος, ἡ.
poor, πτωχός, -οῦ, ὁ.
portion, μερίς, -ίδος, ἡ.
possible, δυνατός, -ή, όν.
power, δύναμις, -εως, ἡ.
praise, αἰνέω, 167.
pray, προσ-εύχομαι.
priest, ἱερεύς, -έως, ὁ.
proclaim, κηρύσσω.
prophet, προφήτης, -ου, ὁ.
propose, προ-τίθεμαι, 195.

purple, πορφύρα, -ας, ἡ.
put, τίθημι, 195.
put off, ἀπο-τίθεμαι, 195.
put to shame, κατ-αισχύνω.

QUEEN, βασίλισσα, -ης, ἡ.
quench, σβέννυμι, 134, 193.

RACE, γένος, -ους, τό.
raise, ἐγείρω, 173.
reaper, θεριστής, -οῦ, ὁ.
realise, γινώσκω, 171.
receive, λαμβάνω, 184.
recline, ἀνά-κειμαι, 163.
recognise, γινώσκω, 171.
reign with, συμ-βασιλεύω.
rejected, ἀδόκιμος, -ον.
rejoice, χαίρω, 199.
remain, μένω, 185.
renounce, ἀρνέομαι.
repentance, μετάνοια, -ας, ἡ.
rest (remainder), λοιπόν, -οῦ, τό.
reveal, ἀπο-καλύπτω.
reward, μισθός, -οῦ, ὁ.
rich, πλούσιος, -α, -ον.
right hand (side), δεξιαί, -ῶν, αἱ.
righteous, δίκαιος, -α, -ον.
river, ποταμός, -οῦ, ὁ.
rock, πέτρα, -ας, ἡ.
ruler, ἄρχων, -οντος, ὁ.

SABBATH, σάββατον, -ου, τό, p. 25.
sabbath-keeping, σαββατισμός, -οῦ. ὁ.
sacrifice, θύω.
Samaritan, Σαμαρείτης, -ου, ὁ.
same, αὐτός, 207.
sanctify, ἁγιάζω.
save, σῴζω, 194.
save (except), εἰ μή.
Saviour, σωτήρ, -ῆρος, ὁ.
say, λέγω, 184.
scatter, σκορπίζω.
Scripture, γραφή, -ῆς, ἡ.
secure, στερεός, -α, -ον.
see, ὁράω, 188; βλέπω.
see that, 260.
seed, σπέρμα, -ατος, τό; σπόρος, ὁ.
seek, ζητέω.
seize, ἁρπάζω, 169.
sell, ἀπο-δίδομαι, 172.
send, πέμπω.
send forth, ἀπο-στέλλω, 194.
set, ἵστημι (trans. tenses), 180.
set (of sun), δύνω.
shake, σείω, 193; σαλεύω.
sharp, ὀξύς, -εῖα, -ύ, p. 28.
she, αὐτή, 50.
sheep, πρόβατον, -ου, τό.
shepherd (*noun*), ποιμήν, -ένος, ὁ.
shepherd (*verb*), ποιμαίνω.
shine, φαίνω, 197.
shine forth, ἐκ-λάμπω.
shine round, περι-λάμπω (*acc.*).
ship, πλοῖον, -ου, τό.
shore, αἰγιαλός, -οῦ, ὁ.
show, δείκνυμι, 172.
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The Reverend D. G. TUCKER
WORLABY VICARAGE
BRIGG, South Humberside
DN20 0NE